MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, AND GOOD WORK

HOWARD B. GROSE, D.D., Editor

CONTENTS FOR JUNE, 1911

PAGE

EDITORIAL:
- Proposed Standard of Efficiency . . 367
- To the Baptists of the World . . . 368
- A Plea for Time 369
- Welcome to our Guests from Abroad 370
- Current Event Paragraphs 371
- Note and Comment 373

GENERAL:
- Commissioning on the Congo — Rev. J. H. Franklin 375
- Philadelphia and the World Meeting of the Baptists — Howard B. Grose 380
- The Minister's Waste Basket — Chas. L. White, D.D. 396
- Devotional Page 398
- The World in Boston
  - Editorial Introduction 399
  - A Sight-Seer at the Exposition — Rev. Ilsley Boone, S.T.M. . . 401
  - The Missionary Pageant — The Editor 406
  - Baptists in the Exposition . . . 409
- An Interview Concerning Apportionment — Secretary Moore and the Editor 412
- The Cuban Convention — Rev. F. J. Peters 414
- The First Italian Church in Brooklyn — E. P. Farnham, D.D. 417
- A Look Ahead in Arizona — Rev. T. F. McCourtney 419

THE BAPTIST LAYMEN'S MOVEMENT. 423

CURRENT COMMENT OF THE PRESS 425

WOMEN'S WORK IN MISSIONS:
- Fortieth Anniversaries of the Foreign Societies 426
- New England Branch of Home Mission Society 430

BAPTIST FORWARD MOVEMENT . . 432
- A Missionary Prayer 434

MESSAGES FROM THE WORLD FIELD:
- The Society Finances 435
- From the Far Lands 435
- From the Home Lands 438
- Chapel Car and Colporter 442
- Philadelphia Pointers 444

POLYGLOT PAGE 446

PAGE

BOOK TABLE 447

FINANCIAL STATEMENTS 449

ILLUSTRATIONS:
- Independence Hall . . . . . Cover
- The Old Liberty Bell . . . . Fly leaf
- Ranch Scene at World in Boston . . Frontispiece
- Congo Scenes: Mission School, Rescued Boy, Ant Hill, Native Houses, Mission Cemetery 375-379
- Philadelphia in 1720 380
- Betsy Ross House and Carpenters' Hall 381
- Penn's Treaty Monument 382
- Old Swedes' Church 382
- Chestnut Street Today 383
- Panoramic View of Central Section 384
- Baptisterion and First Church Views 386 to 389
- Grace Temple, exterior and interior 390, 391
- Publication Society Buildings 392 to 394
- H. L. Morehouse, LL.D. 395
- World in Boston Views:
  - A Buddhist Temple in Japan . . 399
  - The Porto Rican Court 400
  - Slave Ship and Cabins 401
  - A Panorama in Japan 402
  - African Scene and Chinese Reception 403, 404
  - A Model Mission Hospital . . . 405
  - Indian Encampment and Full Bloods 407
  - African Fisherman's Hut and Shop 408
  - A Jinrikisha Ride in Japan . . . 410
  - Court of Hinduism 411
- H. R. Moseley, D.D. 415
- Italian Church and Pastor Mangano 417, 418
- Three Arizona Views. . . . 419 to 421
- A Model Church Edifice 422
- Secretary Stackhouse 423
- Woman's Foreign Societies' Officers 426 to 429
- Woman's Home Mission Society Officers 430, 431
- Baby Helen 434
- Pastor W. R. Howell 440
- Rev. Guy C. Lamson 442
- Minnesota Sunday School Fields . . 443

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The Publisher's Page

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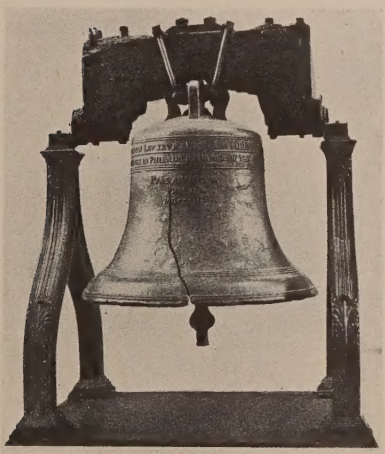
The Old Liberty Bell



Ring out the old,
Ring in the new!

HOME MISSIONS IN THE WORLD IN BOSTON: FRONTIER SCENE: EX-RANCHMAN MISSIONARY GOULD TALKING MISSIONS WITH COLPORTER NEWTON (SEE PAGE 410)

MISSIONS

VOLUME 2 JUNE, 1911 NUMBER 6

Proposed Standard of Efficiency

SUGGESTED BY THE COMMITTEE ON A DENOMINATIONAL OBJECTIVE

BELIEVING that the time has come when we should earnestly endeavor to lift the meaning of church membership from the mechanical to the vital realm and make regnant in all Christian hearts that high conception of discipleship and service set forth by our Lord and exemplified in his most faithful followers; and believing that the multiplied activities and relations of churches in our day are too great for any one pastor or corps of salaried helpers, and that they can be made to fulfil a spiritual ministry to the world only as every member shall give a reasonable portion of time and strength to the upbuilding of the kingdom of God through the church; also that we, as a denomination, should set before ourselves and persistently undertake to realize higher ideals of life and service than those that now appear in our church life; we therefore most earnestly recommend that the churches of the Northern Baptist Convention shall hold before themselves the following standard of efficiency:

¶ Every member should render some form of personal service in the varied ministry of the church.

¶ Every member should give proportionately — according to ability and need — to the local expenses of the church and to the spread of the gospel throughout the world.

¶ Every member as a learner in the school of Christ should teach or be taught in the educational work of the church.

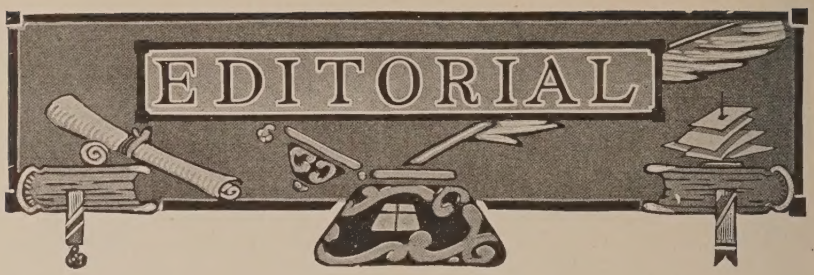
¶ Every church should have a constructive program for serving the social needs of its community, either individually or through the largest possible co-operation with other organizations for human uplift.

¶ Wherever possible the local church should co-operate with other local bodies, both Baptist and non-Baptist, for increased fellowship and efficiency.

¶ Non-resident membership should be reduced to the minimum.

¶ This sixfold sense of obligation, if keenly realized by our constituency, would not only solve the greatest problems our churches are facing, financial, educational and missionary, but would, we are persuaded, bring such an increment of power as would vastly increase the contribution which Baptists are making to the great task of world redemption. We further recommend, as a denominational objective, that we shall strive to have by 1915 not less than 1,000 churches of the Northern Baptist Convention which have attained to this standard of efficiency.

L. A. Crandall, E. A. Hanley, R. N. Lynch,
Henry Bond, Wm. E. Lincoln, *Committee.*



To the Baptists of the World

MISSIONS presents its compliments and congratulations to all Baptists in this its Anniversary Number. It congratulates the Baptists of Philadelphia for the thorough manner in which the vast detail work preliminary to the World Meetings has been done. The various committees have performed their arduous tasks faithfully and admirably. All needful information has been given, and all possible provision made for the comfort and convenience of delegates and visitors. Hospitality is assured and no crowd will prove too great for entertainment. The publicity committee has been in constant evidence, and articles calculated to stimulate interest and attendance have appeared in the secular and religious press. Baptists who read our denominational papers and magazines — would that the number were ten thousandfold increased—certainly have not been able to escape the fact that something is going to happen in Philadelphia.

MISSIONS congratulates the Baptists of this country on the growth of the denomination in numbers and influence, and upon the general spirit of progress, of evangelistic fervor, of obedience to the divine revelation, of devotion to missions. Much is to be desired and accomplished in the way of education and consecration; but there is a perceptible forward movement. The denomination was never stronger, never truer to the principles of the gospel, never more loyal to Jesus Christ as Saviour, Master and Lord, never readier to follow His commands. Pessimism has no place in our ranks. The past has its glories—its men of faith and power, its notable achievements. We rejoice in the record. But the present has its glories too—its leaders of equal vision and consecration, its victories and ever-enlarging plans. And the future is bright to him who can see the light of providential leading. The one thing the Baptists need is the development of church membership consistent in character with the denominational professions and principles. That is the task which every church has set immediately before it. A truly regenerate membership would make us an irresistible force for righteousness in the earth.

MISSIONS congratulates also the Baptists of other lands, and speaks to them elsewhere a special word of greeting. It congratulates all Baptists upon our fundamental position, which it is our joy to maintain. So long as we hold to the basal principle of direct individual relationship with God we shall be safe, let what winds may blow, what storms soever beat around us. The Baptist believes in the voluntary response of the inner life — the spiritual nature — to the revelation of God in Christ; a response that creates fellowship with Christ, and a conviction of His authority.

All else follows — regeneration, experience of the new life, basis of association in the church with others of like experience, faith and aims, believers' baptism, liberty of conscience, freedom of Church from State. When the Christian world advances to this position, when the errors that have come in through sacerdotalism and unscriptural ecclesiasticism shall be abandoned, then there may no longer be need of a Baptist denomination. At present we have much work yet to do; but we are to do it in a brotherly and sympathetic and co-operative spirit, fraternal rather than controversial, granting to others the right of individual liberty of conscience which we claim, and seeing to it that we possess and exemplify the spirit of our Master in all our service.

Finally, MISSIONS congratulates the Baptists upon the earnestness, wisdom and zeal with which they are carrying the gospel through their missionaries to the ends of the earth. Missionary in spirit from the first, never was the interest in world evangelization so deep and widespread as now. That the World Meeting and the Anniversaries may further increase this interest and advance the mission work at home and abroad will be the hope and prayer of all.

Ⓜ

A Plea for Time

NOT infrequently we get from a faithful agent who is seeking to put MISSIONS into as many homes as possible this note of disappointment: "My club is a little smaller than last year because a number of the subscribers say that while the magazine is fine, they have not time to read it, and so will not renew this year."

We wish to say a word about this matter of time. It may be treated as a polite excuse, or another way of saying that the person is not sufficiently interested to include this reading with other reading matter. Probably that would hit the case in most instances. We all know that while life is hurried in our day, people somehow find time to do the things they particularly desire to do, and to read the literature they particularly like to read. It is really lack of interest and not lack of time, although the excuse-maker is not conscious of misstatement.

But there is another way to treat the "no time" reason when it is given either with regard to a subscription for MISSIONS or a request for some service in the church or Sunday school. That is to ask for a brief and candid consideration of the matter. Is the reason a valid one? Should it be accepted without demur or attempt to show its dangerous fallacy?

For example, if a Christian says he has no time to read a missionary magazine, something is wrong. If he only thinks he has no time, because he does not wish to occupy it in this way, then the defect lies in want of concern in the great movements of the kingdom of God, in low spirituality, in over-interest in the trivial and under-interest in the vital things of the Christian life. If he really has no time, then the defect lies in his time adjustments. If his reading is confined chiefly to the daily newspaper, including the Sunday edition, and to a magazine or two, he might well consider whether that is sufficient mental pabulum for a real man — fair to himself or his family or his fellow man or his Maker.

Is it not true that the reading of a majority of men in the churches utterly lacks proportion or definite aim, and that more of it is mentally and morally deleterious than helpful or stimulating to the best development? We wish the men gathered at one of the Laymen's Banquets could be brought to make an honest confession as to their reading. It would at least be enlightening. Reading has an immeasurable influence

upon character and conduct. Sometimes a sentence read in the morning will create the atmosphere of the day. When we recall recorded instances in which the reading of an hour or a moment has radically altered the currents of lives, and from personal experience realize how profoundly a noble thought has affected the life impulses, we are moved to plead with men to revise their programs and make time for reading that means growth of interest in the great and high things, growth of soul, growth in desire and capacity to serve humanity, growth in manhood worthy of a Christian in this enlightened age.

We want the members of our churches to make time to read the Bible, because otherwise they will never be strong, spiritually minded, discerning and devout disciples of Jesus. The Bible still holds its place as unique and nothing can dethrone it. To neglect it is to rob oneself of priceless soul culture and power. We want the members to make time to read MISSIONS, because this brings them into contact with the living acts of the apostles of our own day, and the visible triumphs of the gospel in which they are to have a share. It is not necessary to read every page, but to select that which most appeals to the interest. Surely it is not asking too much time of the busiest Christian to ask that he spend a few moments every day in meditation upon some portion or verse of Scripture, thus leavening the day's lump of worldly thought and care; or that once a month he spend an hour or two in touch with great modern movements in home and foreign lands, and become familiar with what his denomination and others are doing, and what the needs are which he may help to meet. Nor would it be unreasonable to go a step further and say that the weekly denominational paper, glanced through as the daily paper is, would be a good corrective, and that a life is stunted that is deprived of the reading of the best religious books. Of one thing we are sure, that if Christians are actually too busy to include in their reading these things that are worth while and that make for the eternal interests, then they are ignoring the realities of religion and the true values of life, and living at a poor dying rate indeed. We trust that our agents will show this editorial to all who offer the shallow and unworthy reason for not subscribing that they have no time to read.

Ⓜ

Welcome to Our Guests from Abroad

TO our Baptist brethren who come from continents beyond the sea MISSIONS extends heartfelt Christian welcome, in behalf of the Baptists of America. We who live in a land of religious liberty, where the Baptist principle of absolute separation of Church and State obtains, give especially sympathetic greeting to those of you who have never known the enjoyment and peace of equal religious rights and privileges for all. We know enough at second hand of your courageous stand for freedom of conscience and worship, and of the persecutions and difficulties which you have endured with hardness as good soldiers of Jesus Christ, to feel for you both admiration and affection. The more distressing the conditions under which you live and labor, the more eager our desire to make you conscious of the real brotherhood of the Baptist family.

"We be brethren." That is the keynote of the world assemblage at Philadelphia. We shall foregather from many lands and climes; we shall speak in divers tongues in private while using the English speech publicly as a common tie; we shall see from different angles according to birth and tradition and training; but we shall worship at a common altar and with a common

faith in our Lord Jesus Christ as Saviour and Elder Brother; we shall rejoice in each other's experiences of the manifold grace of God; and underneath all of our association and fellowship will lie this satisfying and inspiring fact, that "we be brethren."

Welcome, then, to America, the refuge of foreigners from every nation, the unique "melting pot" of the world, the arena of political, social and religious problems, the frontier post of democracy, the crucible of tomorrow's civilization. Welcome to Philadelphia, stately dame who rocked the cradle of liberty, and wrote the Declaration of Independence; who earlier actualized the aphorism that "the Penn is mightier than the sword," and later flung out for the first time the stars and stripes. Welcome to Baptist Philadelphia, birthplace of our missionary enterprises and of a Baptist sisterhood grown to nearly a hundred churches from that first mother church beginning in the Barbadoes warehouse; home of our Publication Society, which has sent broadcast its polyglot literature.

Welcome, most of all, to the heart interest of a great host of Baptists, who would greet you individually if they could, who hope you may gain good and only good from your stay with us, who pledge you prayers and sympathy in your work, and will bid you godspeed when you are obliged to leave us.

Guests, friends, brothers, yokefellows in the gospel service, we Baptists of America salute you!

Vos hôtes, vos amis, vos frères, vos collègues dans le service de l'Evangile, nous tous, Baptistes Américains, nous vous saluons! (French.)

Gäste, Freunde, Brüder, Mitarbeiter im Dienste des Evangeliums, wir Baptisten von Amerika grüssen euch! (German.)

Invitati, amici, fratelli, collaboratori nel servizio del Evangelo, noi Battisti di America, vi salutiamo. (Italian.)

Visitos, amigos, hermanos, y contrabajadores en el Evangelio, nosotros, los Bautistas en America, salutamos! (Spanish.)

Gosti, droozya, bratya, tavarischi, sloozhya Svyatomy Yevangeliyoo, newee Amerikanskiye Baptisti privetstvooyem Vas! (Russian.)

Hurer, paregamnar, yeghpaïrner ashkhadagitzner hokevor ashkhadootrian mech, menk Amerigaï mgerdyalnerr goghchoonenk tzez! (Armenian.)

Hosté, prátelé, bratri, spolupracovnici ve sluzbé evangelia, my Baptisté Americti zdravíme vás! (Bohemian.)

Ⓜ

Current Events

Our Missions in Mexico

Superintendent George H. Brewer reports that none of our missions have suffered, but that two or three of the stations connected with the Foreign Mission Society of the Southern Board have been injured. In one of them the mission church was used by the revolutionists as a place of defence, and the missionary and his wife barely escaped with their lives, — indeed at the time of writing, on May 2, their whereabouts were not known. A later cablegram announced the departure of the women and children of our American missionary families for New Orleans. This was a wise precaution. Our superintendent says of the situation: "We do not fear the revolutionists or the federals, but we do fear the rabble. In several instances where cities were attacked, all semblance of law and order was lost sight of and people have been robbed and slaughtered without regard to sex or nationality. It is very dangerous to travel. Trains are halted on almost every road out of Mexico City, and the passengers are robbed, searched for arms and ammunition, and in some instances cruel abuses have been committed. We are in constant dread of

what may happen next." A note on another page shows that in spite of the sad and uncertain conditions, our missionaries are continuing their work with unusual success.

□

The Bible and Peace

It is at least an interesting coincidence that the peace proposals should come at the time when the tercentenary of the King James version of the Bible is drawing the attention of the world anew to the Book. Significant, also, that statesmen like President Taft, Premier Asquith and Ambassador Reid should in their messages at the celebration in London name the Bible as one of the foremost influences in cementing the ties between the people of Great Britain and America. These great nations owe what they are primarily to the Bible. Their future will be determined by the measure in which they shall not only reverence this Book, but put its principles into practice and control.

□

A Mormon Defence

While the English and other peoples are seeking ways to drive out the Mormon missionaries, President Smith of the Mormon hierarchy has been moved by the recent exposures of conditions in Utah to declare that Mormons found living in polygamy will be "dealt with" if found guilty, and that "no man in the Church has authority to solemnize plural marriages," also that these marriages, in his opinion, have ceased. The Salt Lake *Tribune*, which has been pressing the matter, and has printed the names of more than 230 new polygamist offenders, says in reply that President Smith's disclaimer is not enough to offset the fact that plural marriages are performed with apparent immunity and without discipline or punishment. What is wanted, it says, is not more disclaimers, but "fruits meet for repentance." It will not do for a hierarchy that is as despotic and absolute as any organization yet known to man, to imply that it cannot stop polygamy absolutely if it wants to.

□

City Government

While our cities have been growing disproportionately to the growth of population, and their increasing dominance in the country has been recognized, our city governments have been the weakest point in our national structure. If the city forms our chief problem in the development of a Christian civilization, city government forms the chief problem of the city. Every attempt, therefore, to realize improved government in cities is to be watched with interest. That the subject is attracting such wide interest is in itself hopeful. The better methods may be expected to come from the smaller, rather than the largest cities since the forces of graft and evil are most securely entrenched in the great centers. Every Christian should study civic conditions and thus be preparing for action when the hour for action strikes.

□

Mexico's Present Stage

The Mexican Congress has been fairly rioting in the new freedom of debate, and deputies for the first time in their lives have ventured to express their real opinions. One of them recently declared that no such thing as Latin-American democracy exists; that all including Mexico are shams, pretenses, whited sepulchres. He said there are four phases in the evolution of nations. In the first stage nations suffer in silence; in the second, suffer, but shout; in the third, suffer and revolt; and in the fourth attain stable government. Mexico is now in the third stage. This is a suggestive way of putting it. May the fourth stage speedily be reached.

Note and Comment

IF this anniversary number of MISSIONS does not cover all the points we had hoped to cover, the reader will probably agree that there is a good deal in it, and of varied interest. In one way or another, most parts of the world are touched. Of course Philadelphia claims large space, and is deserving of it, and the matter will be as readable to those who of necessity make up the great class of stay-at-homes as to those who are able to go. The Missionary Exposition also will be seen in a measure through description and illustration, by thousands who could not see it in person, and we have tried to make it a living object lesson. If any reader would like to have a sample copy of this number sent to friends and possible subscribers, we shall be glad to furnish copies for this purpose while the supply lasts. Simply send the names on a postal card, and MISSIONS will gladly do the rest. We call special attention to the reports of the annual meetings of the Woman's Societies in this issue. The department of Woman's Work in MISSIONS is growing in interest.

¶ Editor Dickerson of the *Standard*, who has had the rest and enjoyment of a Mediterranean cruise, is going to tell the readers of his paper his impressions. In the first article of the series he reports some passing questions asked by members of his party. Here is a sample: "As the steamer was passing St. Paul's Bay, in the Island of Malta, a man asked, 'Was Paul drowned or rescued there?' To which his companion replied, 'I think he was drowned, as there is a monument to his memory on that little island over yonder.'" That answerer belongs in Professor Phelps' student list at Yale. The tourist who said he would not go to the Holy Land, but would remain in Jerusalem, was doubtless misled by what he saw in the Jerusalem of today.

¶ "Our present missionary debt is a rebuke to our reliance upon machinery," is the way Field Secretary Barnes of the Home Mission Society puts it. We suspect there are other reasons also in the good secretary's mind. For example, if we could only get the non-contributing churches to realize that it was a rebuke to them? And if the unmissionary pastors could be made to feel how sore a rebuke it is to them? The reason we have to rely upon machinery is because we cannot rely upon so many men who are church members. "O Lord, make us all reliable!" would be an appropriate prayer.

¶ To Miss *Helping Hand*, naturally shy at a sudden proposal, MISSIONS would only say that "faint heart never won fair lady," and that a first refusal merely suggests a second proposal. The suggestion does seem surprising that MISSIONS should have spoken to mama first. Is that the American way? Meanwhile, a host of relations and friends are urging on the union.

¶ We are glad to report that Dr. L. A. Crandall, as the result of persistent appeal in which the denominational papers aided loyally, was able to send to London the $6,000 which the Northern Baptist Convention voted to raise, in order to enable Baptist pastors in Europe to attend the Baptist World Alliance meeting in Philadelphia. The Southern Convention raised $4,000, so that altogether this country contributed $10,000 for this purpose. This will insure a world representation, and will do our people quite as much good as it will the brethren who come to see our land and Baptist hosts. That it will strengthen and encourage those who are laboring under

great difficulties is certain, while to know and hear from such noble and remarkable evangelist-missionaries as Pastor Fetler of Russia will assuredly inspire new interest in the work abroad.

¶ Rev. D. W. Hulbert, State Secretary in Wisconsin, says that the relation between the Baptists and Free Baptists in that State is very gratifying. "We need each other, and the utmost harmony prevails, and the good work goes forward." That seems to be the natural and commendable way. The secretary visits the Free Baptist churches just as he does the other churches, and is as cordially welcomed. Through mutual interests and needs the union of feeling grows.

¶ Dr. T. Edwin Brown, of New Britain, Conn., formerly pastor of the First Church in Providence and one of our most brilliant preachers and clear-headed men, after seeing the Pageant at the World in Boston, sent us this word:

"I found myself lifted, stirred, penitent, triumphant, prayerful. And when my imagination got to work and pictured all that these scenes stood for, all that the preliminary study of the singers and actors stands for, all that the whole great mission movement means, — with the last palm-waving scene filling my eyes and the last ascription of praise sounding in my ears, I went out

'in a holy exaltation
With a sound of jubilation'

in my soul, and I hope a purpose of deeper loyalty to missions and their Author and Consummator in my heart."

¶ President Schurman of Cornell has informed the protesting young women students who did not wish to have rooms in the dormitories rented to negro women students that there is to be no race discrimination in the University and that no bar on account of color or religion will be tolerated. That was the broad position which the institution and its head would be expected to take. In this connection comes the announcement that the honor prize in the competition in French essay writing and translation has been awarded to James B. Clarke, the West Indies negro student at Cornell, whose article on race discrimination aroused much discussion. Proved ability is one of the best solvents of prejudice.

¶ In England the Congregational, Methodist and Baptist Missionary Societies have been trying the experiment of holding United Exhibitions in smaller cities and towns, where an exhibition by one Society alone would probably fail of success. The *Chronicle* says the success of the exhibitions has been such that the United Exhibitions Committee will shortly be considering suggestions for organizing United Exhibitions in other towns. The missionary exposition has taken firm hold in England, and we believe it will do so in this country.

¶ In the last number of MISSIONS President Proctor, in his interview, spoke of the race issue in China presented by the Manchus, and the critical state of affairs resulting from the anti-Manchu feeling. Before the number was off the press, news came of an uprising in Canton, beginning with the assassination of the Taotai of Canton, followed by rioting and fighting, in which General Chung was killed together with large numbers of the rebels who attacked the viceroy's palace. The revolt has been quelled, at latest reports, but the bitterness remains, and new outbreaks are liable at any time. The uprising is said to have been instigated by anti-Manchus, who went from Honkong to Canton and spread the revolutionary ideas among the troops there. The situation renders missionary work much more difficult, and in places both uncertain and perilous.

¶ Leaders in Baptist young people's work should be in attendance in large numbers at the whole series of meetings in Philadelphia. Among these meetings arrangements have been made for a mass meeting of those interested in our young people's work. The meeting will be independent of all organizations and all inclusive. It will be held in Grace Baptist Temple on Tuesday afternoon, June 20. Addresses will be made by Dr. W. J. Williamson of the United States, Rev. John MacNeill of Canada, and Rev. F. B. Meyer of England, three exceptionally able men. There ought to be an overflow crowd. Young people's societies might well send a representative to the Philadelphia meetings, as to a great international convention.

THE MISSION SCHOOL AT TSHUMBIRI

Commissioning on the Congo

By Rev. J. H. Franklin

A VISIT TO TSHUMBIRI, WITH PHOTOGRAPHS BY THE AUTHOR

CONGO NATIVE

"YOU might as well try to convert cattle." The words would not leave us. A few hours in native villages on the south bank of the Congo River had called to mind Darwin's famous deliverance: "You might as well try to convert cattle." If we had had no further grounds on which to form a judgment than the observations of one afternoon, we might very possibly have accepted the first opinion of the distinguished naturalist. Indeed, as it was, we could not forget his words. Even as we fell asleep, the words kept ringing: "You might as well try to convert cattle."

The afternoon had been spent in quarters adjacent to our own mission compound at Tshumbiri, five hundred miles up the Congo River. Natives almost devoid of clothing slipped into their grass huts or disappeared into the palm groves. A few of the more bold women continued kneading the cassava dough. The idle men leaned on their spears gazing at the new white faces. Naked children, some suffering with ulcers in every spot as large as one's hand, wallowed on the ground in front of the grass huts. There were old men, "full of witches," their bodies besmeared with palm oil mixed with the deep red camwood powder, and their hair, matted and shocked, colored with the same preparation. Women were beautified in like mannner, with the added adornment of heavy brass collars, armlets and anklets. Frequently the collar alone weighs twenty-five or twenty-eight pounds and is forged about the neck in such fashion it cannot be

MR CLARK, AT BOLOBO, ENGLISH BAPTIST STATION, WITH BOY RESCUED FROM BURIAL ALIVE WITH DEAD MOTHER; BOY NOW LIVING IN MR. CLARK'S HOME

removed without the use of a file. Frequently the natives, apparently resenting the intrusion of strange white men, slipped through the small openings which serve as doors for their grass houses, moving as silently as cats, and sometimes scowling like wild animals in their cages.

At sunset we stood on a high hill overlooking the Tshumbiri station and the jungle that in many cases presses its way to the banks of the Congo.

Smoke of numerous villages could be seen in every direction. We thought of Moffat's story of "The Smoke of a Thousand Villages," which moved Livingstone to give his life to Darkest Africa. But the darkness is deepening. With morning, however, will come a new vision, even as a later day brought reversal of opinion to Darwin.

Beautiful was the Sabbath morning at Tshumbiri. No rumble of trolley cars. No crying of newsboys. No cathedral bells. No steam cars. No murmur of the city. Nothing to disturb the quiet atmosphere of the Congo Basin, except the chirping of the birds. Sunlight was on palm frond, banana leaf and flower. It was God's own day. Every prospect pleased and only man was vile. Early in the morning we were called from sleep by the songs of the native Christians gathered in their sunrise service of prayer and praise. They have been trained to sing, too. Yesterday a girl was crossing the compound from one village to another. As she tripped along she sang strange words, whose music, however, we had heard in America in the days of childhood. It was that old gospel melody, "We Have Heard the Joyful Sound, Jesus Saves! Jesus Saves!" She had been rescued from the fetishism of her heathen people and there was a new song in her mouth.

At the sound of the chapel bell the

natives gathered from the villages. Numerous black people, with good faces and neat clothing, moved into the place of worship. Others whose poor appearance and scant clothing gave evidence of their fondness for the old ways soon joined the company of worshippers. They listened again to that story which, perhaps, they have heard from their missionaries, but they would hear it again.

The Commission had arrived at Tshumbiri Saturday afternoon, to the surprise of the missionaries. There had been no opportunity to send out and bring in the Christians from the outposts. Still there was a congregation of not far from two hundred people, who were as reverent as any congregation that worshipped in America that morning. No whisper in any part of the building. The singing was hearty, the words being set to the tunes used in America and England. One hymn which was used was to the old melody, "Gwine to Write a Letter to Massa Jesus." Frequently the worshippers joined in a hearty ejaculation, which corresponds to our own good Methodist "Amen."

The church numbers about 200. For a good many years Mr. and Mrs. Billington, the pioneer missionaries at Tshumbiri, worked on in patience and in hope. Our own Society was wondering whether it should continue the support of the station. We happen to know that in that critical hour these two heroic souls covenanted with each other and with God that the work should not be given up, even if they should be compelled to go at their own charges. They are now seeing the fruits of their labors. Fifty natives had been baptized within a year immediately preceding the visit of the Commission. Two were baptized that morning in the waters of the great Congo River.

MR. FRANKLIN, A TALL MAN, MEASURING AGAINST AN ANTHILL

AN IMPROVED DWELLING AT TSHUMBIRI — A CHRISTIAN HOME

The church at Tshumbiri supports sixteen native teachers and evangelists at as many outposts in the adjacent villages — a missionary for every twelve or thirteen members. "The evangelization of the world in this generation" would be easily possible should the Christians of America, England and Europe do as well in proportion to their ability.

In the afternoon the monthly communion service was held, with almost as large an attendance as we had seen in the morning. The juice of the lime is used instead of wine. But is not the lime "the fruit of the vine" at Tshumbiri?

NATIVE HUT AND FAMILY IN ONE OF THE VILLAGES — NOT CHRISTIANS

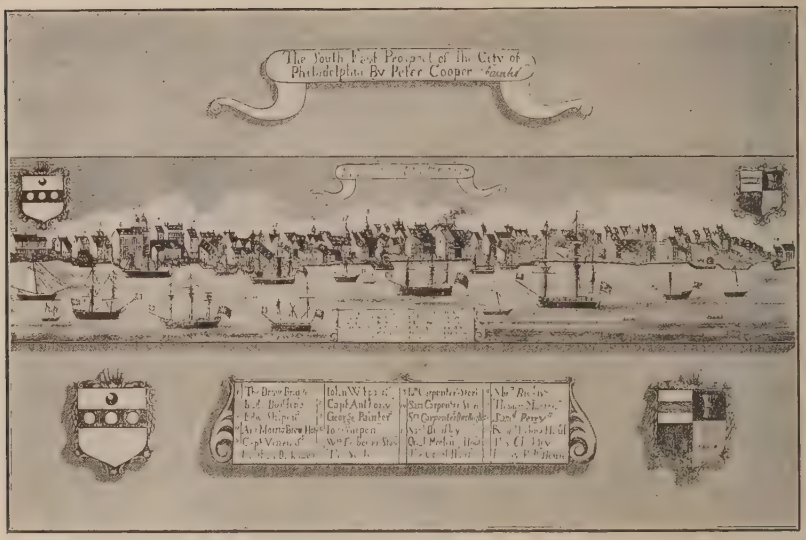
Let no one think that a missionary's work consists solely in conducting Sunday services. The work of preaching is considered the great work by the missionaries, but all of them find it necessary to devote the greater part of their time to the duties that have to do with the everyday life of the natives. Almost every missionary knows something about medicine, and how to treat

WHERE LIE THE ASHES OF HEROES AND HEROINES WHO DIED FOR CHRIST AND THE CONGO

the more common diseases, and some kind of dispensary is found on almost every compound. A certain measure of industrial training is given, in spite of the limited facilities for such work. In the beginning the language must be learned and be reduced to writing. Natives must be taught. Evangelists and teachers must be trained, and more and more it is becoming true that the missionary must be an administrator and executive, who will as far as possible place the work upon the shoulders of the trained natives.

Mr. and Mrs. Paul Metzger are the congenial associates of Mr. and Mrs. Billington in the conduct of the Tshumbiri work. Mr. and Mrs. Metzger give much attention to the school, which has an enrollment of perhaps two hundred. Both Mr. Metzger and Mr. Billington do evangelistic work in the outlying districts, as far as time will permit. As our little steamer was working its way against the swift current of the Congo, nearly two days above Stanley Pool, a boat paddled by eight or ten black fellows slipped out from the dense growth on the north bank. A helmet in the boat indicated the presence of a white man. It was the boat of Mr. Billington, who had dropped down the river fifty or sixty miles to do evangelistic work in the villages.

We are fortunate indeed in having such missionaries at Tshumbiri. They deserve far better equipment than we have given them. When a workman dedicates his life to a task he is worthy of tools to work with. Tshumbiri deserves a larger force of workers. Yes, this is the need in all Congo. We have barely touched the fringe of the great problem.



PHILADELPHIA IN 1720, FROM AN ORIGINAL PAINTING

Philadelphia and the World Meeting of the Baptists

By Howard B. Grose

Historic Philadelphia

CONVENTION BADGE

PHILADELPHIA is one of the oldest and most interesting historically of American cities, and has preserved many of its ancient landmarks. The city was founded in 1683 by William Penn, whose original residence is still preserved, although it has been removed from the original site on Letitia Street to the West Girard Avenue entrance to Fairmount Park. The "Old Swedes" is regarded as the first distinctive church edifice built in Pennsylvania, and dates back to 1700. The Quakers, however, had meeting houses earlier. The Baptists came into possession of one of these — the Keithian Quakers' house — in 1707, and had a place of worship of their own from that time. The spot where Penn made his celebrated Treaty with the Indians is kept as a park, and the location of the tree under whose shade the Treaty was signed is marked by a monument. In Carpenters' Hall the first Continental Congress met in 1774. In Independence Hall the Declaration of Independence was read, and here may be seen the bell which according to tradition was rung on that occasion and is known everywhere as the "Liberty Bell." It was carried to Chicago for the World's Fair, and thus was seen by people from all over the world. The Hall has been restored to its original condition as nearly as possible, and is now a museum for revolutionary and colonial relics, with a collection of rare value and interest. The Betsy Ross House, where the first United States flag was made, still stands, as do the old Mint and Custom House. No other city

except Boston has so many reminders of our early days, and those who have a historic sense will find points of interest at every turn.

Besides being the earliest seat of government of the United States and the center of interest during the colonial and revolutionary periods, Philadelphia was conspicuously loyal and patriotic during the Civil War. Here was founded and carried on the wonderful "Union" and "Cooper Shop" refreshment saloons which were located near and partly on the wharves of the International Navigation Company, at the foot of Washington Avenue. It is said that over a million soldiers of other states, besides the sons of Pennsylvania, were fed gratuitously at those two places. In this city, too, was organized that wonderful charity, "The Christian Sanitary Commission."

First Things in Philadelphia

Philadelphia has been the birthplace of many notable events in the history of the United States, some of which are as follows:

The first Pleasure Grounds for the people laid out in North America were dedicated in 1681, upon the laying out of Philadelphia.

The first Paper Mill built in North America was erected upon the Wissahickon Creek, in 1690.

The Mariners' Quadrant was invented by Thomas Godfrey in Germantown, Philadelphia, in 1730.

The first Public Library in the United States was the Philadelphia, founded by Benjamin Franklin in 1731.

The first American Volunteer Fire Company was organized here in 1736.

The American Philosophical Institution, the first institution devoted to science in North America, was founded in this city by Benjamin Franklin in 1743.

The first Medical School in the United States was inaugurated here in 1751.

The Pennsylvania Hospital, the first establishment in America devoted to the relief of the sick, was chartered by the Assembly of Pennsylvania at the solicitation of Benjamin Franklin and others, in 1751.

The theory that lightning and electricity were the same was demonstrated here by Benjamin Franklin, June 15, 1752.

The first Lightning Rod used in the

WHERE THE FIRST FLAG WAS MADE

WHERE CONTINENTAL CONGRESS FIRST MET

PENN'S TREATY MONUMENT

world was set up by Benjamin Franklin at his dwelling house on the southeast corner of Second and Race Streets, September, 1752.

The first Expedition fitted out in North America for Arctic Exploration sailed from Philadelphia, March 4, 1753.

The first School of Anatomy in North America was opened by Dr. William Shippen, in Philadelphia, November 26, 1762.

The first Pianoforte manufactured in the United States was made here by John Behrent in 1775.

The first American Flag was made at No. 239 Arch Street.

The first Hospital in connection with a university in the United States was opened in Philadelphia.

The Bank of North America was established by resolution of Congress May 26, 1781, and opened for business in 1783, being the first corporate banking institution established in the United States.

The first Vessel moved by steam was navigated on the Delaware River at Philadelphia, by John Fitch, July 20, 1786.

The first Law School in America opened here in 1790.

The Mint of the United States was established here in 1792, by act of Congress. The first coins made in the United States were struck at No. 29 North Seventh Street.

The Philadelphia Water-works, the first of the kind in the country, were commenced May 2, 1799.

Philadelphia of the Present

The Philadelphia of today is one of the great cities of the world. With 1,600,000 population in 1910, it ranks third in the United States. Its location on the Delaware and Schuylkill rivers is of unusual commercial advantage and scenic beauty. It has its full share of fine modern business buildings, and a remarkable number of homes of every description, from the one-story cottage to the palatial mansion of the multi-millionaire. It has an atmosphere all its own, with enough of the quaint and old-time left to keep the lover of the historic on the qui vive. It is the city of churches as well as of homes, of multiform philan-

Old Swedes' Church, Philadelphia

FIRST CHURCH EDIFICE IN PENNSYLVANIA

PRESENT DAY VIEW ON CHESTNUT STREET

thropies, of libraries and museums, of all kinds of educational institutions, from the University of Pennsylvania down. The sky-scraper is by no means uncommon, but the city has not yet been deformed by them to the extent in New York and Chicago. The City Hall, a marble and granite Gothic pile spread over four and a half acres and costing something like twenty-five millions, with a tower that was claimed to be the highest until the Singer and Metropolitan of New York put it out of sight, is the most prominent building. You must pass through its inner court if you follow Market Street straight, or if you would proceed from North to South Broad, and in passing through you will see the colossal statue of Benjamin Franklin, about five stories in height, but none too big to fit the part he played in the city's early life. Broad Street, the great north and south thoroughfare, is one hundred and twenty feet wide and the grand avenue of the city. Between City Hall and Grace Baptist Temple — Baptist meeting place — are many of the finest public buildings, including the Masonic Temple, Academy of Fine Arts, Odd Fellows' Temple, Hahnemann Medical College, Industrial Hall, Catholic High School, First Regiment Armory, Jewish Tabernacle, and a group of fine church edifices, some especially notable club houses, the Grand Opera House, and many fine residences. Grace Temple is opposite Monument Cemetery, one of the many small burial places in the city.

The stately new building of the United States Mint is not far from the Temple, at Seventeenth and Spring Garden Streets. The points of historic note are chiefly in the old down-town section. Independence Hall is at Fifth and Sixth and Chestnut Streets, and to many will be the most attractive spot in the city. Built in 1729–35 by the Province of Pennsylvania as the Colonial State House, it has been known and venerated as Independence Hall since the foundation of the Republic. It is free to the public, and its collection of historical relics is already remarkable. It is worth visiting Philadelphia to see this Hall alone, and feel the thrill of patriotism which its sacred precincts inspire. Not far away, at the head of a court running south from Chestnut, between Third and Fourth Streets, is Carpenter's Hall, erected in 1724 by a society of carpenters and architects who little suspected to what use it would be put a half century later. The house where it is claimed Jefferson drafted the Declaration of Independence is on Seventh Street, next to the corner of Market, now used as an oyster saloon. At Fifth and Arch Streets is the Free Quaker Meeting House, now given over to leather dealers. Christ Church Cemetery, in which Franklin and his wife are buried, is opposite. The

Betsy Ross House is on Arch Street, near Third. When bright-eyed Betsy made the sample flag of thirteen stars and thirteen stripes later adopted as the national ensign, she had to bear the taunts of her neighbors, who called her a "little rebel." In this section the leisure time of the delegates and visitors may be spent to good advantage; although the beauties of Fairmount Park and the University of Pennsylvania campus and trolley rides to Germantown and other suburbs will also lure the sightseer. Short steamer trips on the Schuylkill and Delaware will prove delightful. Indeed, the only way to see what ought to be seen is to remain for two or three days after the meetings are over.

PANORAMIC VIEW LOOKING EAST FROM CITY HALL TOWER: MARKET STREET ON RIGHT, LEADING TO DELAWARE: READING STATION IN FOREGROUND

The Churches of Philadelphia

PHILADELPHIA has a composite population with its large proportion of foreign elements, but it has not yet wholly outgrown the spirit and influence of its Quaker founders, and the Christian and patriot may well pray that it never shall. It has a well-deserved prēēminence for its philanthropies. No form of organization for humanity is unknown to it. Its homes for the aged, its orphan asylums, its hospitals and free institutes, are notable in number and character. The spirit of the city from its foundation has been consistent with its name.

More than seven hundred churches speak of the religious character of the people. All the leading denominations are strong. According to a recent writer, the Presbyterians lead in financial and membership ability, with the Episcopalians a close second. Methodists and Lutherans and Baptists are more numerous than in any other of our great cities. The Roman Catholics have put themselves into prominent places with their usual strategy and hold large properties. The Society of Friends still maintains much of its fine quality and strength. Church spires and towers greet

the visitor on every hand. The Presbyterians of all branches have more than one hundred churches and fine local headquarters in the Witherspoon Building, where the Presbyterian Board of Publication is located. The Methodist Episcopal churches also number more than a hundred; the Arch Street Church, a Gothic white marble structure, being the most notable architecturally. The Episcopalians have about the same number, including the Old Swedes Church, at Front and Christian Streets. Christ Church has great historical interest, a portion of the present edifice having been erected in 1727, while among the worshippers in their time were Washington, President Adams and Benjamin Franklin. Some portions of the communion service still in use were presented by Queen Anne in 1708. At Second Street, near Market, way down town, this church is among the most imposing and attractive. There are seventy-eight Roman Catholic churches, including the Cathedral, with its huge dome, one of the conspicuous objects in its section. The Jews have fourteen temples, the oldest congregation dating back to 1747. The Lutherans are among the oldest denominations, going back to 1638. There are eight Congregational churches, four Moravian, a number of Reformed Episcopal, three Unitarian and two Universalists. Of other sects there is no lack, for the religious liberty that was early established, in no small degree through Baptist aid, drew every kind of sectary to Pennsylvania as it did to Rhode Island where Roger Williams had made his commonwealth famous for its freedom of conscience.

* *

Denominational Distinctions

Watson, in his "Annals of Philadelphia," gives a most entertaining sketch concerning the churches in the early days. We quote this picture of a period when denominational distinctions extended to minute details, and dress as well as doctrine was a matter of difference and discipline:

In the present day there is no very marked difference in the general appearance of the congregations who worship in the different churches in the city. But there was a marked distinctive difference formerly. The Episcopalians showed most grandeur of dress and costume; next the Presbyterians, the gentlemen of whom freely indulged in powdered and frizzled hair; the Baptists showed a graver and humbler style, with scarcely any powdered head among them. The Methodists desired to be "a peculiar people," and for a time effected their purpose. No powdered heads of men and no gay bonnets or ribands were to be seen among them. Persons gaily dressed shunned to go there lest they might be "preached at." The women all wore plain black satin bonnets — straw bonnets were never seen among them — no white dresses — no jewelry — no rings. No male persons were to be seen with tied or queued hair, but lank, long locks straightly combed down in thick and natural profusion. The females wore no curls, no side locks, or lace or ornaments.

It was long before all these distinctive marks of a people could be broken down. The first ministers that wore pantaloons and frock coats were scarcely tolerated; and the members who first began to wear lapels and frock coats, and the women to wear straw bonnets, were subjects of concern. But in time, as if wearied with watching at invading breaches — one and another of the barriers which marked them from the world gave way — and now, if the heart be right, they leave their own consciences to regulate their sumptuary obligations. We find that a minister of the First Baptist Church who was given a university degree, asked the church whether it would object to his wearing the doctor's robe in the pulpit, adding that in other places he should do as he pleased about it.

* *

A Wise Preliminary

Of course after reaching the city, the thing to do if a stranger is to buy a guidebook with map, or a ten-cent map without guidebook, and study the lay of the land. That is always worth while. Then you will know how to get to your hotel or stopping place, how to reach Independence Hall and the other places of special interest, and will get a home feeling. A trolley-line booklet is good to carry in the pocket. Still, the Philadelphians are exceedingly courteous in answering questions, if one gets puzzled, and the policemen have time to attend to any real need.

THE SCHUYLKILL BAPTISTERION, LONG USED FOR BAPTISMS

The Baptists in Philadelphia

BAPTIST history in Philadelphia reaches back to the founding of the First Baptist Church in 1698, and centers about that organization and its branches. Consider these significant events connected with its history: 1698, Church founded; 1707, Philadelphia Baptist Association formed; 1746, Church formally constituted; 1764, Brown University originated in the First Church; 1781, sunrise meeting on the surrender of Cornwallis; 1814, Triennial Convention formed; 1815, Sunday school organized; 1829, Church incorporated; 1832, Central Union Association formed; 1837, American and Foreign Bible Society formed; 1839, Pennsylvania Baptist Ministerial Education Society formed; 1858, North Philadelphia Baptist Association formed; 1874, Baptist Orphanage founded; 1879, Women's National Indian Association originated in this church. Eight churches went out from the mother church between 1789 and 1818, and several missions were established that developed into churches. The longest continuous pastorate was that of George Dana Boardman (1864–1894), whose influence was second to that of no minister in the city. This church is the eleventh Baptist church in rank of age in the United States. Dr. Keen, its historian, gives this list of the ten antedating 1798:

First Baptist Church of Providence, 1639.
First Baptist Church of Newport, 1644.
Second Baptist Church of Newport, 1636.
First Baptist Church of Swansea, Mass., 1663.
First Baptist Church of Boston, 1665.
First Baptist Church of Charleston, S.C., 1683.
Pennepek Baptist Church, 1688.
Middletown (N.J.) Baptist Church, 1688.
Piscataway (N.J.) Baptist Church, 1689.
Cohansey Baptist Church, 1690.

The first permanent Baptist church in Pennsylvania is that now called Lower Dublin, long known as the Pennepek Church. This was the mother church not only of the First Baptist, but of all the Baptist churches of Pennsylvania, New Jersey, Delaware and Maryland, and of many in New York. Now within the city limits, Lower Dublin, about eleven miles from Independence Hall, was then a suburb. The Pennepek pastor held some meetings in Philadelphia, and from 1695 the Baptists and Presbyterians worshiped together in the Barbadoes Warehouse,

BARBADOES WAREHOUSE, DEMOLISHED 1832, WHERE NINE BAPTISTS "COALESCED INTO A CHURCH" IN DECEMBER, 1698

the Baptist minister preaching one Sunday and a Presbyterian minister the next, provided one was on hand. This arrangement was continued until 1698 when the Presbyterians decided that they wanted the place to themselves, having obtained a settled pastor. A spicy correspondence followed, and the Baptists went into Anthony Morris's Brew-house, and worshiped there until 1707, through Quaker liberality. Then the church found a place of its own in the meeting house of the Keithian Quakers, or Quaker Baptists, on Lagrange Place, second street above Market, just north of Christ Church; where the church remained for one hundred and forty-nine years, until its removal to Broad and Arch Streets in 1856. The first Keithian building was a small wooden structure erected in 1692; this was replaced in 1731 by a neat brick building 42 x 30.

In November, 1733, occurred the earliest known stand by the Philadelphia Baptists in favor of religious freedom. A few families of Roman Catholic faith had arrived and erected a small chapel in the city. Governor Gordon informed the Council that mass was openly celebrated in a house on Walnut Street by a Catholic priest contrary to the laws of England. The Baptist citizens and others, including the Presbyterians, claimed that Catholics and all other sects were protected by the laws established by William Penn, and all were equally entitled to religious liberty. "The Council therefore wisely refrained from any interference," as the Baptist historian tells us.

The most notable event in the first period of the church's life was the organization of the Philadelphia Association in 1707. For forty-five years, until the second Association

KEITHIAN QUAKERS' MEETING HOUSE, HOME OF FIRST BAPTIST CHURCH FROM 1707 TO 1731, SUCCEEDED BY BRICK BUILDING 42 X 30

FIRST CHURCH ON LAGRANGE PLACE, IN WHICH THE TRIENNIAL CONVENTION WAS FORMED

FIRST CHURCH AT BROAD AND ARCH STREETS FROM 1856 TO 1898 — THIRD EDIFICE

was formed at Charleston, S.C., it stood as the sole Association of Baptist Churches in America, and included the churches as far as Dutchess County, N.Y., on the north, Greenwich, Conn., on the east, and Virginia on the south. In 1742 this body issued the Philadelphia Confession of Faith, first printed by Benjamin Franklin in 1743 for the Association, and widely adopted from that day on by our churches.

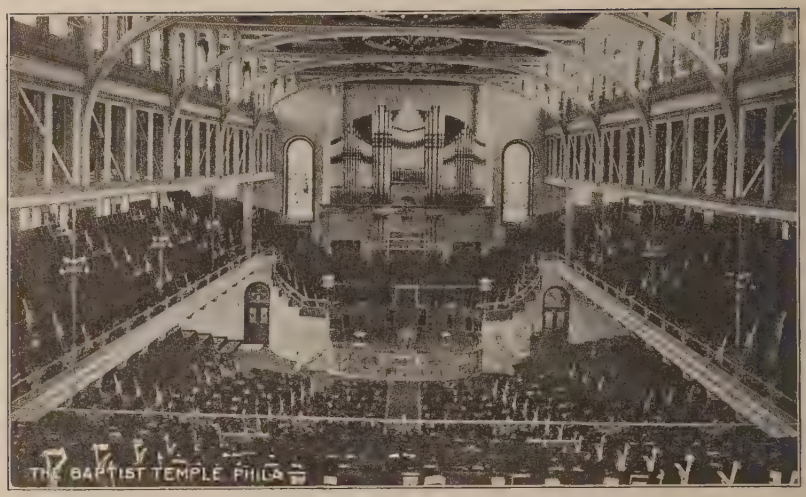
The membership of the First Church grew from the nine constituent members in 1698 to fifty-six in 1746, which shows something of the struggle for existence. The church took on new life, as did all Baptist affairs, when Welsh Morgan Edwards came from England to be pastor in 1760. He was a Greek and Hebrew scholar, one among only about seven or eight liberally educated Baptist ministers supplying the sixty churches then existing. He soon began to plan for a Baptist college to educate students for the ministry — a bold thing, with less than five thousand Baptists in the country. Brown University came out of that planning. In 1764 the charter of Rhode Island College was secured, and the churches were urged to be liberal, each member being asked by the Association to give sixpence sterling toward sustaining the institution. The entire faculty at first consisted of James Manning, and the entire college for over nine months consisted of one student, William Rogers, a boy of fourteen, who later became Edwards's successor as pastor of the Philadelphia church. Gradu-

ated at eighteen in 1769, in 1772 he was called "for three years certain from this time, and as long afterwards as he and the congregation may in future agree." He was unwilling to bind himself for three years, and the church made it "one year certain," etc. On December 5, 1774, he gave notice that he had determined to leave when his year was up, in order to become chaplain in the Continental army, continuing in that service until 1781. He was in cordial and intimate relations with Washington and highly esteemed.

FIRST BAPTIST CHURCH, ONE OF THE FINEST IN THE COUNTRY

It is interesting to note that it required five years of time to convince the conservative members that lamps were more desirable than candles. Lamps won in 1824, and lighted the saints until 1839 when, after a year and a half of committee work, gas replaced oil. Now electricity has superseded gas. Lighting caused more discussion than heresy. Coal heating came in 1824, large tin-plate wood stoves having served formerly. Uncarpeted floors sanded twice each month gave way to carpets before 1829. Deacons were ceremoniously ordained, and in the early days were "chosen on trial," a method with some possible advantages. New members were for a time received with the "laying on of hands," which caused considerable controversy. The practice gradually gave place to the hand of fellowship.

Baptism took place for a long period at a point on the bank of the Schuylkill known as the "Baptisterion." This was used not only by the First Church, but Edwards especially states "that a late clergyman of the Church of England was wont to make this river his 'baptisterion.'" It was used also by other Baptist churches, including, by a special vote (September 9, 1816), the Colored Church. The hours of baptism varied, and seem to have been fixed for each special occasion. It was sometimes as early as 6 and 7 A.M., in summer, very com-



THE AUDIENCE ROOM WHICH SEATS 3,500, WITH PERFECT ACOUSTICS

monly at 9 and 11 A.M. and 3 or 4 P.M., and almost always on week-days. About 1830 this "baptisterion" seems to have been given up, and the ordinance was administered at Cooper's Point, Camden, and on Sunday. The minister, the candidates, and the congregation marched from the old church on Lagrange Place in procession to Arch Street wharf, where they took a ferry-boat. As late, however, as 1841 some candidates were baptized in the Schuylkill, and this was two years after a baptistry had been built in the church itself.

This venerable First Church, which has been a potent factor in the history and development of the Baptists of America, is now equipped with a splendid plant for service, one of the finest churches in the city, and endowed so that its future is secured. We should like to speak of other churches, but even mention by name of the hundred would be impracticable, and selection invidious. Delegates and visitors assigned to occupy their pulpits will receive not only cordial welcome, but impressions as to the aggressive work they are doing. There are no more loyal, progressive, evangelistic and devoted churches than those of the goodly city wherein the Baptists of the world will meet.

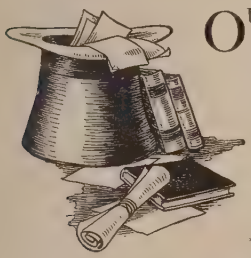
It is fitting, however, that a word be said of Grace Temple, where the meetings are to be held. Dr. Philip L. Jones says: "Grace Temple is a unique memorial to Russell H. Conwell, for he, under God, has made it. Here the meetings of the three great Conventions are to be held. The visitors will find it a noble structure, capable of seating thirty-five hundred people and complete in all its appointments. Just by it is Temple College with its five thousand students and useful ministry, even more Conwell's work than the church itself, while not far away is the Samaritan Hospital, also due to the Temple pastor, who when the denomination denied his plea to provide a hospital essayed and achieved the task himself."

There are other Baptist institutions which the visitors will want to see. There is the Baptist Home at Seventeenth and Norris, where are one hundred old ladies; and the George Nugent Home at Germantown for ministers and their wives, where, after the day's work is done, they wait the payment of their wages at the Master's call. At Angora is the Orphanage where the waifs of fortune are prepared for life's struggle. Then there is the Baptist Christian Workers' Institute, on South Tenth Street, a training school which is growing rapidly and doing an excellent work, while waiting for the new building which is pro-

jected. Crozer Seminary is at Chester, a fifteen mile ride down the Delaware, and has a campus well worth visiting. Here Dr. Weston wrought nobly his life work, perpetuated in the Crozer men in the ministry in all parts of the world.

Our Missionary Societies

The American Baptist Publication Society



OUR Publication Society is one of Philadelphia's institutions. While the Society was not organized in Philadelphia, it was moved there in 1826, two years after its organization in Washington, and its headquarters have been there ever since. At first they were in a small second story room on South Front Street, with annual rental of $100; then at 118 North Front, and in 1829 in a store at Fifth and North Streets. Those were itinerating days, and it was not until 1853 that the Society found itself beneath a roof of its own, at historic 530 Arch Street. Outgrowing this building, which seemed palatial when entered, the widely known "1420 Chestnut Street" came next, with a structure fine indeed in its day. Fire destroyed this on February 2, 1896, together with the Historical Society's records, and the proud pile known as the new "1420 Chestnut" was erected on the same site by 1898. This did not prove wholly satisfactory for the Society uses, and in 1905 it was sold at a quarter million dollars advance over its cost, and the present Roger Williams Building was completed and occupied in July, 1907. This building, including the site, cost about

GRACE BAPTIST TEMPLE, PHILADELPHIA, THE MEETING PLACE

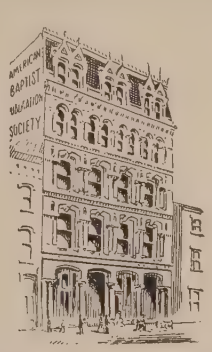
SOCIETY HEADQUARTERS, 1701 CHESTNUT STREET

$400,000, and is finely located in an advancing business center. It will probably be the headquarters for many years to come. Here are the active administration offices and the editorial departments. A general bookstore, regarded by many as the best in the city, occupies the first floor. There is a hall for ministers' meetings and other gatherings on the second floor. Delegates and visitors will find cordial welcome, and the Society will keep "open house" during the meetings.

The story of the start is familiar — the falling of some tracts from the old-fashioned, bell-crowned hat, and the idea which that gave to Rev. Noah Lewis, the founder of the Baptist General Tract Society. The hat has become the symbol of the Society's first home. Initial organization came in Washington, February 25, 1824, at the house of Mr. George Wood, who was made agent. Nineteen tracts in the first ten months and 85,000 copies distributed was a good beginning record, but place it beside a year's totals now, which amount to more than fifty-three million copies, when all the Sunday-school publications are included. The revenues of the first year were $373, twice as much the second year, but last year they amounted to more than a million dollars. In 1840 the name was changed and the scope enlarged to include Sunday-school promotion, and denominational book as well as tract publishing. In 1844 the present name was adopted. Paid colporters were now first employed. The first book to bear the Society's imprint was Booth's "Reign of Grace," still in print. Dr. Benjamin Griffith became secretary in 1857, a panic year, and remained at the head, leading the Society steadily forward, until death in 1896 closed his thirty-six years of remarkable service. During the Civil War the field work was extended to the armies, to hospitals and convalescent camps. Impoverished churches and Sunday schools of the South were aided by grants, and the freedmen were given books and helps for Sunday schools. Peace found the Society more firmly established than ever. At the semi-centennial in 1874, the reports showed revenues of over $439,000, more than eleven

SOCIETY'S PRINTING PLANT

530 ARCH



OLD 1420 CHESTNUT

NEW 1420

THREE OF THE PUBLICATION SOCIETY'S BUILDINGS, 1853 TO 1905

hundred separate publications bearing the Society's imprint, contributions of nearly $100,000 to the benevolent department, and publications annually reaching one-third of a billion pages. In 1883 the Bible work of the denomination was committed to the Society, which now carries it on. Branch houses were established at various centers. At present there are branches in Boston, Chicago and St. Louis. The Chapel Cars added a new feature in 1891, and this has been one of the most successful features, attracting wide interest because of the uniqueness of the enterprise and its possibilities. In February, 1895, Dr. A. J. Rowland became Secretary, and still continues in that responsible position. In 1909 the office of business manager was consolidated with that of the secretary, and Rev. Howard Wayne Smith was elected assistant secretary. Dr. Robert G. Seymour was elected Missionary and Bible Secretary in 1896, and has since magnified his office. The colportage wagon was introduced in his first year of service, and now is regarded as one of the most effective agencies. He has had general oversight of the chapel car work since the lamented death of Boston W. Smith, one of the most gifted Sunday-school workers our country has known. The Society now has five district and Bible secretaries, a superintendent of work among the colored people, thirty-four Sunday-school missionaries, working in thirty-three States and Territories, eighty-one colporters, with over sixty colportage wagons, and six chapel cars steadily engaged. The permanent invested funds of the missionary department amount to $773,270, including conditional and annuity funds. Dr. Philip L. Jones has been book editor for many years, and Dr. C. R. Blackall has for a generation done the work of half a dozen men as editor in chief of the Sunday-school periodicals. He is known to Sunday-school workers the world over, and is the veteran editor in his specialty. The Society is strongly manned in its working force, and has a plant of such magnitude as would have seemed miraculous to the originators of Baptist publication work. It is now prosecuting work among the foreign-born population by its tracts in Italian, Dutch, German, French, Spanish, Swedish and Norwegian. Sunday-school institutes are among the newer features and promise much for development. The Society's work has never been so full of promise as now.

* *

Foreign Mission Society

When foreign missions were thrust upon the Baptists by the conversion of the Judsons and Luther Rice, thirty-three delegates from eleven States and the District of Columbia met, in response to the plainly providential call, in the First Church in Philadelphia, and on May 21, 1814, formed the "General Missionary Convention of the Baptist Denomination of the United States for Foreign Missions," known for short as the Triennial Convention. The long name was officially retained until 1845, when the

Southern Baptists withdrew and the name American Baptist Missionary Union was adopted by the Northern Society — this name changing to the Foreign Mission Society in 1910, after affiliation with the Northern Baptist Convention.

The headquarters were established in Boston in 1826. The unusual call to take up this foreign work seemed to be the one thing needed to draw the scattered Baptists together, and knit them into unity and organization. The work of the Society has been prosecuted from the first with signal success. The results it has achieved have given it high place among the great missionary organizations of the world. Only two American societies exceed it in revenue — the Methodists and Presbyterians. With comparatively scanty resources, always far behind the needs of the work, there has nevertheless been wonderful expansion and growth, as the fields have yielded returns. The first work, that in Burma, is Judson's monument. No foreign mission work has a more glorious record through the years, and the centennial of the Burma Mission in 1913 will be memorable. The revenues have grown from the small totals of the first years to about a million dollars annually, including the receipts of the two auxiliary Woman's Societies of the East and West, whose fortieth anniversaries are reported on another page in this issue.

The number of missionaries in 1910 was 640, including wives of missionaries. There were 4,971 native workers, 1,384 organized churches and 153,000 church members. The total number of converts baptized during the year was 15,869. What a record that is! The mission fields include Assam, Burma, South India, Siam, China (South, East, West and Central), Japan, Africa and the Philippines, besides missions in European countries. The medical and industrial missions are developing finely, along with the evangelistic and educational work. The native preachers, teachers and churches are growing in the spirit of self-support and independence, and the Society rejoices in undertaking its share of the great work of evangelizing the world. The Foreign Secretary is Dr. Thomas S. Barbour; the Home Secretary, Dr. Fred P. Haggard, aided by an efficient staff.

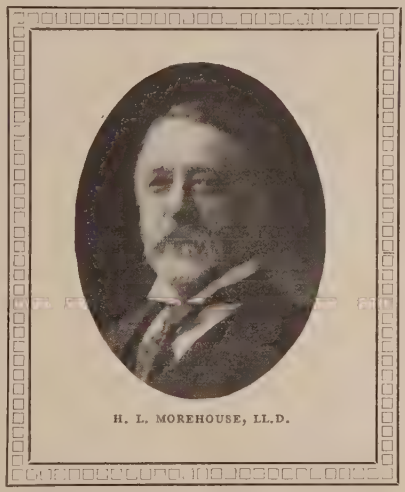
The Woman's Foreign Societies are auxiliary to the general society.

NEW BOOK STORE, LOOKING SOUTH, SHOWING READERS' INGLE-NOOK

The Home Mission Society

Home missions are closely linked with Philadelphia also, for they had earliest place in the thought of members of the First Church. The records show that in October, 1800, plans were laid for a Home Missionary Society, and in 1810 Dr. Staughton, the pastor, announced that there were seven missionaries in the field. Sixteen women in November, 1810, formed a missionary society in the church and began active work. In 1818 the Baptist Society for City Missions was established. So that Philadelphia through this church has been at the missionary forefront.

The American Baptist Home Mission Society has New York for its birthplace, and its founders were the men who were leaders in the foreign society. There was hearty agreement in the view that two organizations were needed for a work so vast. The meeting of the Triennial Convention was adjourned in order that the delegates might form the Home Mission Society, and the treasurer of the foreign was elected president of the new home organization. Surely that was fellowship and co-operation at the start. Founded in 1832, largely through the efforts of two remarkable men, Rev. John M. Peck and Rev. Jonathan Going, the Society has been pressed forward by the swift development of the country and the unexpected opening of new fields. The planting of churches and giving gospel privileges to new settling communities has been a feature of work from the beginning. The mission needs among the Indians attracted Peck at the start and have continued to receive attention, and there are missions now to sixteen tribes. The building of churches, or aiding weak churches to get a home, was a necessity. The Civil War threw the uplifting and education of a host of freedmen, Baptist largely by profession, upon our denomination. A splendid list of schools, from the highest grade down, show how the Society has met this call of duty. Later came the war which placed Cuba and Porto Rico within our missionary sphere of operations; and as Mexico had appealed before, so these Spanish-speaking peoples appealed now, and the appeal was heard, and we have a splendid record of achievement in these island neighbors. More than fifteen hundred missionaries and teachers, annual receipts of about $600,000, and a field comprising pretty nearly all nationalities and

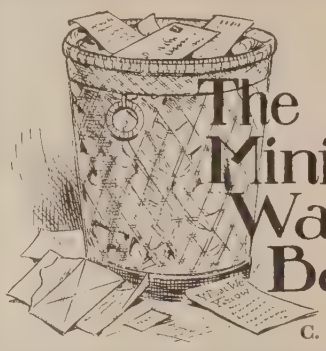


H. L. MOREHOUSE, LL.D.

peoples in its cosmopolitan population, indicate the heavy responsibilities of this great home organization. At its head is a Baptist whom all delight to honor, Dr. Henry L. Morehouse, who has been Corresponding Secretary now for thirty-five of the most eventful years of our national history. With him in direction are Dr. Charles L. White, Associate Corresponding Secretary, and Dr. L. C. Barnes, Field Secretary.

The Woman's Home Mission Society, which works in co-operation, has its headquarters in Chicago, and in addition to providing teachers has its special work in the homes and for the foreign peoples, and exerts a far-reaching influence. This Society also has its anniversary meetings at Philadelphia, and will be able to report the best year in some respects in its history, with no deficit and the largest receipts recorded.

Taking it altogether, we hope that even this imperfect sketch may impress the fact that Philadelphia is a city worth seeing, and that there will be in Philadelphia meetings of a character well worth going to. Of the World Alliance we have not spoken, for Dr. Clifford has set forth its significance in a preceding number.

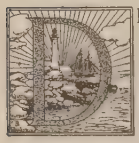


The Minister's Waste Basket

C. L. WHITE, D.D.

A sower went forth to sow. . . And some fell on stony ground. . . . . And some fell by the wayside . . . And some fell on good ground, and brought forth, some thirty, and some sixty, and some an hundred fold. . . . .

LETTER I



EAR MOTHER: I am going to the meetings regularly, and you will be glad to know that I am working in a very religious family. Indeed, I am employed in the home of the minister. He is a fine man, and his wife is very kind to me. I go in to family prayers every morning, and when he prays for our loved ones far away, I always think of you and father and my brothers and sisters on the New Brunswick farm.

The work is not hard, and I find much time for reading. Your parting advice is not forgotten, and I am reading the Bible every day. One very strange thing, however, has happened to me, for I am getting deeply interested in the work of Home and Foreign Missions.

It came about by the merest accident. A part of my work is to tidy up the minister's study, and empty his waste basket. Frequently since I have been here I have found some of the most interesting missionary tracts, booklets and appeals for money in the waste basket under his desk. Some of them were very pretty and in two colors, and seemed to me too good to throw away. I have saved and read every one.

One of these leaflets told about the mission study books, and I sent the money for five books on Home Missions and five more on Foreign Missions. They contain many pictures, and I am so much interested in them that several times I have sat up and read till midnight. These books will keep me busy during my evenings until next summer, when I hope to meet you all again.

I hope the minister won't get a call to any other church, for I would not like to leave this town where I have so many friends, and am afraid that the waste basket in the next place where I might work would not have any missionary reading in it.

It is now about ten o'clock, and before I go to bed I am going to read the eight-page tract which I found in the basket this morning. With love to all, affectionately your daughter,

MARY.

LETTER II

DEAR MOTHER: A few days after writing my last letter, I found a tract in the basket that made me feel that I had been very wrong in not uniting with the church. I have been, you know, a regular attendant, and I somehow felt that it was not necessary to join the church, but something in this tract made me see that I must obey Christ, and do it at once, if I am to have peace in my heart.

I expect to be baptized a week from next Sunday. How I wish you and father and the children could all be here. If we were rich we would have it so, and yet if we were rich I suppose I would not be here working for the minister, and might not have found the tract.

I can only write these few words tonight, for I ought to have gone to bed an hour ago.

The earlier part of the evening was spent in reading in one of the missionary books about the mission work at Lodge Grass, among the Crow Indians of Montana. How I would like to go out there if I were fitted to do so, and be a teacher. With love to all, I am, affectionately your daughter,

MARY.

LETTER III

DEAR MOTHER: I have just returned from the church where I have been baptized. This has been the happiest day of my life, and I am glad to realize that I am now a real member of the church. My only sorrow is that I have not obeyed Christ before.

Last Wednesday a wonderful thing happened in our church, for on that evening there was what they call a Laymen's Missionary banquet in the vestry. They came from seven other churches. I was one of the twenty girls who waited on the tables. Well, mother dear, I have been talking nothing but missions ever since that night.

Mr. Stackhouse and two other secretaries spoke. One was a man from New York, who told about Home Missions. The other came from Boston, and spoke on Foreign Mission work. Then Mr. Stackhouse talked, but I cannot describe him or what he said. All I can say is, it was great and wonderful. He told some things which I had read in the tracts that I found in the waste basket, but most of it was what churches had done in Canada, where he has been living and holding just such meetings as the one we had.

My heart trembled when he spoke of New Brunswick, and told of young men and women who had resolved to go to school again and study to be missionaries.

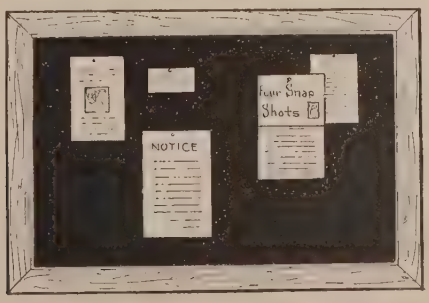
It never before seemed to me that I could do this, but Mr. Stackhouse has been staying with the minister's family where I work, and I have talked with him about beginning school again next fall. They have a night school here in the city, and after I have been a year at this school, it is believed that I can enter the Training School and get ready to be a missionary to the Indians.

Everything seems different in the church and Sunday school and even in the minister's home since Mr. Stackhouse has been here. Yesterday morning at breakfast I heard the minister say to Mr. Stackhouse that he had never been so interested in missions in all his life as lately, and that he was going to buy a full set of missionary books, and read carefully everything that came to him in the mail on that subject, and that he would never hereafter, to the day of his death, throw away any more missionary leaflets.

Mr. Stackhouse told him about a minister who always saved the tracts and appeals that were sent to him, and after reading placed them on a Missionary Bulletin Board in the vestibule of his church, with copies of MISSIONS and attractive booklets. Our pastor replied, "Why, that is a fine idea, and just what I will do."

I hope, dear mother, that you approve of my being a missionary if I can get a suitable education. With love to all, I am, affectionately your daughter,

MARY.



THE CHURCH BULLETIN FOR LITERATURE

Devotional

A Prayer for the Meetings

ALMIGHTY GOD, our Heavenly Father, who hast made of one blood all peoples and established their common brotherhood through Jesus Christ Thy Son, our common Lord and Saviour, we praise Thee for Thy favor shown unto our fathers and Thy faithfulness continued unto their children, for Thy mercies without number. We beseech Thee for especial blessing upon the assemblies of Thy people in Philadelphia. Guard all who travel by land or sea, and graciously preserve them from accident or illness. Be present in the fullness of Thy Spirit in the meetings, and so illumine the minds and enkindle the hearts of Thy servants with holy desires and consuming zeal for the salvation of men that great good may result to all the varied interests represented, and Thy Kingdom be promoted in all parts of the world. Knit all hearts together, we beseech Thee, in the bonds of Christian love, and may all that is said and done be to the glory of Thy Great Name. And to Thee, Father, Son and Holy Spirit, shall be all the praise, world without end. Amen.

✠

PRAY

That the one end sought in the World Meetings of Baptists in Philadelphia may be nothing less or lower than the extension of the kingdom of God, so that there shall be no room for vain boasting or self-glorification, or for factional division, but a spirit of true humility, a recognition of duty unfulfilled in the light of marvelous opportunity, and a purpose of deeper consecration to the work committed unto us.

That the brethren who come from foreign lands may be cheered by their contact with the Baptists of this country, and strengthened for future service in their respective fields of labor.

That the Baptists of the world may realize their unity as brethren, and reach a new basis of oneness in spirit, in sympathy, in plans, and in work at home and abroad.

Blessed are the pure in heart: for they shall see God.—*Matt.* v. 8.

Let the mind of the Master be the master of your mind.

✠

A PRAYER

By John Drinkwater

Lord, not for light in darkness do we pray,
Not that the veil be lifted from our eyes,
Nor that the slow ascension of our day
Be otherwise.

Not for a clearer vision of the things
Whereof the fashioning shall make us great,
Nor for remission of the peril and stings
Of time and fate.

Not for a fuller knowledge of the end
Whereto we travel, bruised yet unafraid,
Nor that the little healing that we lend
Shall be repaid.

Not these, O Lord. We would not break the bars
Thy wisdom sets about us; we shall climb
Unfettered to the secrets of the stars
In thy good time.

We do not crave the high perception swift
When to refrain were well, and when fulfil,
Nor yet the understanding strong to sift
The good from ill.

Not these, O Lord. For these thou hast revealed,
We know the golden season when to reap
The heavy-fruited treasure of the field,
The hour to sleep.

Not these. We know the hemlock from the rose,
The pure from stained, the noble from the base,
The tranquil holy light of truth that glows
On Pity's face.

We know the paths wherein our feet should press,
Across our hearts are written thy decrees.
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

Knowledge we ask not — knowledge thou hast lent,
But Lord, the will — there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.

— *The Spectator.*

BUDDHIST TEMPLE, LANTERNS AND TORII, JAPAN

"The World in Boston"

A MARVELOUS MISSIONARY OBJECT LESSON: HOME AND FOREIGN MISSIONS MADE REAL: WHAT THE VISITOR SEES AND LEARNS IN MAKING THE ROUNDS

THE "World in Boston" is the greatest missionary object lesson which the world in Boston or outside of it has yet seen. This Missionary Exposition is big enough to command attention. It has caught the public. It has dominated conversation, been given columns of space in the newspapers, drawn its thousands and tens of thousands of visitors. Thirty thousand on a single Saturday, and eight thousand of them boys and girls of an impressionable age! But all ages are impressionable in presence of this truly prodigious display of mission fields and enterprises. A few go to find something to criticise and find it, carrying away the same superficial spirit they bring, and hugging the mint, anise and cummin while they let go all the gracious influences. But the multitudes are not without imagination and faith, and the vast majority receive impressions not to be forgotten. Everything centers in Missions. That is where the emphasis rests, and forms much of the value of such an Exposition. None can escape the central thought. Mechanics Building has been transformed into a reproduction of many lands, but every land is a mission field. The scenes are mission scenes; the stewards are for the time preachers and teachers of the gospel; the constant appeal is the missionary appeal; the inevitable lesson is the spirit of sacrifice, the Christian self-giving for others. There is the element of the spectacular, but the spectacle is always instinct with the missionary motive. The

Lepers' Court and Medical Mission raises the Why? The same inquisitive Why rises at every turn, before mission compound and school and sod meeting house and Indian encampment. And the answer is always, "For Christ's sake and cause — Missions."

It is a great thing to have people of all sorts and creeds and conditions and colors talking about Missions. It is a great thing to have thousands of people get a vivid impression of what the word means in actual life. It is a great thing to have fifteen thousand men and women devote themselves without pay for months to a study of missions or to choir or pageant rehearsal in order that for a month they might instruct and entertain and in some degree make real to a great host the transforming power of the gospel as seen in world-wide Missions.

The influence of this Exposition, by far the greatest yet given, cannot fail to be widespread. The indirect results will, probably, be as helpful to the cause as the direct results. Missions will have a new meaning, a new dignity, a new hold upon the people. Missionary appeals will fall upon more attentive ears and reach hearts more readily responsive because of the month of the Exposition.

We make no apology for the amount of space given in this issue to the "World in Boston," because this is not a local affair merely. In days to come the great cities and many of the smaller cities of the country will have a similar Exposition, or the same transported. Those who read our report will be the more eager to see for themselves when the opportunity comes. In what follows we are able only to glance at an Exposition which might be attended every day of its continuance without mastering all its details. The cumulative effect is powerful. The missionary spirit is the crown of the Christian church today.

A CORNER OF THE PORTO RICAN SCENE

THE OLD SLAVE SHIP AND CABINS IN THE AMERICAN NEGRO SCENE

A Sight-Seer at the Exposition

By Rev. Ilsley Boone, S.T.M.

IT is only eight o'clock in the morning, but already Huntington Avenue, in the vicinity of Mechanics Building, Boston, has begun to grow black with gathering throngs. As yet only the children and their guides have come, for the morning hours are reserved for children. Troop after troop arrive, car after car deposits its burden of children before the huge structure. Each minute the crowd becomes more dense. More than five thousand children are ready to file through the great entrance when at last the doors swing wide. Another day of the Exposition has opened auspiciously, and now for twelve hours the courts and scenes will hum and buzz with ceaseless activity. Before the crowds of little folk are fairly out of the buildings their elders clamor for admission. We will join the throngs and go with them into this fairy land of strange faces and far-away places, picked up from the twenty corners of the earth and all huddled together within the limits of Boston's largest exhibition hall.

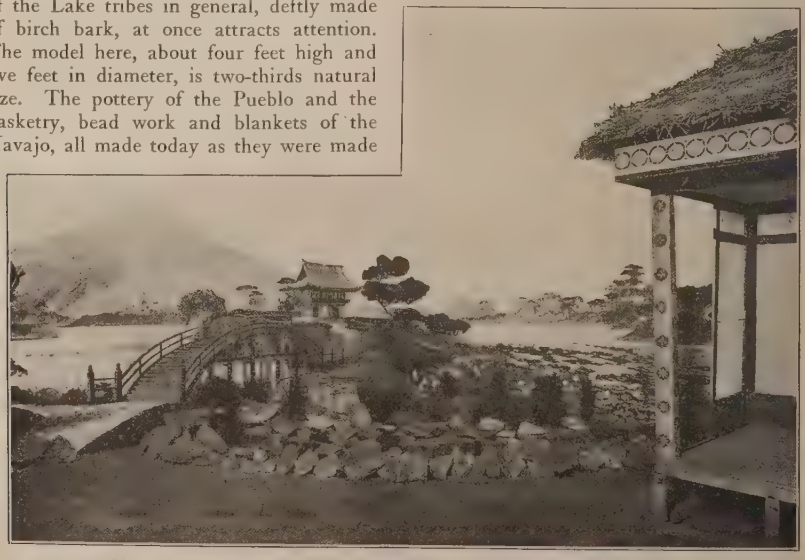
The pressure of the crowd struggling to gain the main hall makes it almost impossible to note the exhibits in the entry. Yet as one is borne along he catches glimpses of some photographic enlargements, well colored and eloquently telling of some mission tasks conceived in faith and accomplished through heroism. The eye rests a moment on the beautiful church at Ahmednagar, India, and hasty note is made that here the Sunday school numbers one thousand pupils, and the Christian Endeavor Society has a thousand members. The visitor is tempted to compare notes with the home field, but refrains from doing so and hurries on. Another picture arrests his attention — this time only a mission high school, but it has over five thousand pupils! And beside this hangs the picture of Cæsarea Hospital, Turkey, while over here is Euphrates College of Harpoot with its eight hundred pupils, and the Doshisha College of Tokio, a magnificent memorial to the stirling Christian character and achievement of Joseph Hardy Neesima.

A growing respect for the missionary enterprise is beginning to assert itself, but meditation on the dimensions of the work is abruptly cut off. What is it that has caught

the attention of the good-natured bustling crowd? A group of yellow-robed Buddhist priests with attendants is standing in the street of a plague-ridden village. One of the attendants strikes his gong and the villagers gather with reverent awe to witness the ceremony of driving the plague demons out of the town. With weird incantations and mystic formulas the priest calls to the evil spirits to leave the village. These incantations are repeated throughout the village streets, in the market places and at the village green. Then follows the deep-toned command: "If by nightfall the evil spirits have not left us you must all come out of your houses and make a loud noise. Strike on your houses, beat your pans and brass-ware until by noise and terrible din and burning of bonfires we persuade the demons to leave us." In thousands of Chinese and Indian villages this is the only method of coping with the horrors of the plague. Sanitation and medical agencies are unknown or even bitterly opposed.

Directly at the right of the main entrance is the American Indian section, where painted scenes, combined with tepee, lodge, and hogan, faithfully represent the native environment of the North American Redman. The lodge of the Sioux Indians, and of the Lake tribes in general, deftly made of birch bark, at once attracts attention. The model here, about four feet high and five feet in diameter, is two-thirds natural size. The pottery of the Pueblo and the basketry, bead work and blankets of the Navajo, all made today as they were made long before the arrival of Columbus, unfailingly arouse the interest. Significant among the exhibitions are the church of the Papagos, one-fifth full size, erected at Tucson, Ariz., as a memorial to John Elliot, "the apostle to the Indians," and a model of the substantial stone church of the Oneidas, seating eight hundred, and built on the Oneida reservation in Wisconsin after the Oneidas were removed from New York State in 1832. A fully accoutred Indian passes through the scene and announces that a Navajo wedding is about to take place. The several stages of courting, announcement of betrothal, and wedding ceremony are enacted with fidelity to the native customs. The Indian brave approaches the hogan of his beloved and sings the courting song of the Navajo: "Oh come with me and together 'neath one blanket walk." This is repeated on three successive days, perhaps more, before the Indian maiden consents to walk with her lover, and thereby announce her betrothal to the tribe. The wedding takes place before the tribe, when the brave simply accepts the maiden as his wife and she pledges her life to his support.

A few steps from these scenes of native Indian life is the section devoted to the



LOTUS POND AND FUJI THE BEAUTIFUL—A PANORAMA IN THE JAPAN SCENE

history and progress of the American Negro from the days of his bondage to the present day of his industrial education. The black hulk of the old slave trader is here with the chains, and handcuffs and iron collars that constituted so necessary a part of the ship's equipment. The Negro quarters border on a far-stretching cotton field, and as if to account for our first martyr president's sympathy toward the Negro, the Lincoln log cabin is given a place in this section.

AFRICAN SCENE, WITH SACRED BOTTLE

An agricultural experiment station, a blacksmith shop, printing press, carpenter shop, and a display of girls' handiwork illustrate the agencies by which is being wrought the Negroes' fuller and truer emancipation. The institutions employing these agencies under the auspices of mission boards are variously represented by photographs and by specimen work.

It seems natural to proceed from the sphere of work in behalf of Negroes in America to that in behalf of Negroes in Africa. Large place is given to the educational and sociological value of missions. A typical mission school in an African village is in session and the gospel's influence among the Zulus is illustrated in the native hut placed side by side with the Christian African's modest home. Typical Africa is represented in a scene of fetishes, an African village, a Congo house, a granary, a devil's hut, a village well, a stockade and an abundant collection of curios. Although this is purely an exhibition and the dire needs of the native African village cannot be portrayed, the missionary's home is a welcome feature in the midst of the African environment.

Our island possessions of Hawaii and Porto Rico come next. While the work and progress of an evangelical gospel are not overlooked in these sections, the exhibits of handicraft, particularly of needlework, are especially attractive. The unique piece is a map of the United States done in drawn work by two Porto Rican girls fourteen years of of age. Each state is worked in a different stitch and the excellence of the workmanship wins hearty admiration.

The next feature is the miniature immigrant station, in which the arrangement of passageways, examining officials, detention pens, etc., is essentially like that at Ellis Island. Here a lecture is in progress concerning the character of our vast incoming tide of population. It is pointed out that whereas ten or fifteen years ago our immigration came largely from the well-to-do people of Northwestern Europe and the British Isles and furnished an element easily assimilated into our national life, today the bulk of our immigration comes from the poorer classes of Austria-Hungary, Italy and Russia, furnishing an element difficult of assimilation, ignorant and sometimes even suspicious of our American standards and institutions. Profound economic and sociological problems are created by this change in the source of our immigration. To a large extent these people are not received by the American public with a welcome of fraternity and brotherhood; they are frequently seeking a country not of liberty but of unrestrained license; and the breach all too frequently created between them and the church in the old country becomes widened in America by reason of their inability to find a church with services in their own tongue, the disregard of most of their fellows for any religious service whatever, and by the natural diffidence they feel as to attending a service where the language is strange and the welcome doubtful. The only institution capable of effectually removing the great barriers lying between these people and their assimilation into the best of American life is the Christian church, and if the church, in this day of its opportunity, fails to render this great service to the nation and repudiates the brotherhood

teachings of the gospel, the sincerity of its profession will be justly questioned.

When the brief lecture is over, a typical examination of immigrants takes place and the visitors witness what it means for the incoming millions to pass through the gateways of our nation. As many of the immigrants find their way to the far west, the next scene is the home mission enterprise on the frontier — the chapel, colportage wagon, folding organ, and log home of the missionary. Here the frontier preacher, arrayed in his leather riding habit of the plains, cowboy hat, and bandanna kerchief about his neck, is the striking figure. His well tanned, smiling face and breezy western manner betoken a heart big enough to welcome the entire Exposition. A group of singers from the pageant chorus chance to be among the visitors. The quick eye of the missionary catches them and he plays on the folding organ a bar or two of some familiar hymn. The effect is magical. Only a minute and the gospel service of the plains is in full swing — as nearly as possible within the limitations of the Exposition. The preacher, however, instead of delivering a sermon to "the boys" tells stirring anecdotes of his experiences in the hand to hand conflict with evil.

But how shall words be found in which to describe the scenes of India, China and Japan, all designed with fidelity to native architecture, scenes, worship and customs. In India one witnesses the worship of Kali, goddess of blood, whose image is adorned with a garland of skulls, and dead bodies for earrings, before whom more than two hundred million devotees offer sacrifice and bend the knee. Here also is the Parsi tower of silence where the remnant of the ancient Zoroastrians expose their dead to be consumed by the carrion-eating birds. Here is a typical Zenana of eight rooms, rooms pitiably bare and uninteresting, and the occupants of these rooms, who know nothing of the liberties of their Western sisters, sketch the weary and monotonous existence of thousands of India's Moslem women.

In the China section a five-storied pagoda —pagodas always have an odd number of stories—occupies a central position, while to one side are a tea shop, preaching hall, and a chair hong where sedan chairs may be

RECEPTION BY CHINESE OFFICIAL AND FAMILY: AN INCIDENT IN THE CHINA SECTION

A MODEL MISSION HOSPITAL IN THE MEDICAL MISSIONS SECTION

hired for a short trip through the exhibition. A curio shop and reception hall are utilized to illustrate the daily life of the Chinese people. Hard by is a road scene with the wayside shrines inviting the passers-by to pause and worship, while next to the shrines stands a modest Chinese temple with idols and attendant priests. The odor of burning joss-sticks scents the air. In the opium den a speaker explains the use of opium, its powerful habit-forming properties, and the drastic measures the Chinese government is taking to rid the Empire of the fearful curse. Beneath a village tree a knot of old women are chattering in idle gossip over the affairs of their fellow villagers. Here is China as she is, the raw material out of which the mission forces are seeking to fashion a new, better, and a Christian China.

A jinrikisha rumbles by, drawn by a lithe figure in Japanese coolie costume and broad brimmed hat. The occupants are three merry, laughing girls, all in gay-colored Japanese kimonos. Through the gateway into the Japanese court they go, and the crowd presses in after them. If this is Japan, verily it is a land of rare delights and picturesque beauty. The tea house and the fox image at the entrance, the wistaria scene and the snow-capped peak of Fuji the beautiful, the garden and the lotus pond —all are here. Surpassing these, however, both in point of interest and in native character is the Buddhist temple with the passionless featured image of Buddha enshrined within and the unique Torii and stone lanterns lending enchantment to the approach without.

In the section devoted to Mohammedan lands one sees the spread tent, full sized, of the Bedouin Arab, the same today as when the Hebrew refugees from Egypt used this shelter during the years of the wandering. The hand mill is here also and two women are busily engaged grinding grain into the coarse flour of the desert. Persia, Arabia and Turkey are here; we wander through a typical Jerusalem street, visit a Turkish khan, and attend service at the village mosque.

Three special forms of missionary work are illustrated in the industrial, leper, and medical sections. In the first is one of the cotton gins invented by Rev. B. G. Momin, and first used in the Baptist Mission School at Tura, Assam. Here also in full operation is the Churchill foot-power loom which has increased five fold the daily earning power of the weavers of India. Both these inventions have meant much to the economic development of thousands of Indian boys and have been given gratuitously, without "patent rights" and "license" limitations, to the people of India.

A model hospital tells the story of medical missions, and a chart graphically announces that while in the United States we have twelve thousand physicians for every eight millions of population, in Arabia there are for a like number of people only ten physicians.

In the hall of religions, fittingly adjoining

the scene of India, that land of many beliefs, are set forth the customs and worship of the leading non-Christian faiths. Taoism, Confucianism, and Buddhism, the three great religions of China, are intelligently demonstrated. The water-barrel Buddhist prayer wheel, one actually taken from a stream in China, is on hand and its use explained. In the section devoted to fetishism is a collection of totem poles and African fetishes, while the Hindu scene represents Benares on the banks of the sacred Ganges, with burning ghats and idols — the monkey god, Nundi, Shiva's sacred bull, Shiva, and the wayside cobra images on either hand. It is a scene which must send away thousands of people to wonder on the ways in which the human heart seeks to understand the everlasting God.

A visit to the galleries, the children's section, the moving picture and tableaux halls suggests that the attractions of the Exposition are practically endless, and the hall of methods in missionary instruction abounds in happy and practical suggestions for the Sunday-school teacher, the mission class leader, the pastor, and for the parents who would develop a just appreciation of missions in the home.

The long day is done — a day of infinite variety, the source of a new interest in what the gospel means to the world. One of the most impressive features of the entire exposition is the vast amount of detailed information in the possession of the ten thousand stewards who man the various courts and scenes. Adequately to estimate the value of the Exposition as an instructive agency is impossible, but there can be no doubt that if it does nothing more than release to the churches of greater Boston a trained army of workers ten thousand strong, it will justify the entire outlay and expenditure involved.

The Missionary Pageant

By the Editor

THE Pageant forms a special and significant feature of the Exposition. Without it it would be shorn of one of its chief attractions and most impressive features. I first saw these unique presentations in company with two ministers of Boston. For two hours we sat, little heeding the time or surroundings, while there was unfolded before us a succession of scenes that portrayed in unforgetably vivid manner the transformations which the gospel works among pagan peoples. The setting was superb. It is doubtful whether finer scenic effects have been produced anywhere. The coloring in costumes and the whole artistic settings leave nothing to be desired. The music is characteristic of the countries represented, and of a high order. The words are worthy of the themes, and these could not be nobler, for they tell of the victories of the cross. The singing, especially the choral work, was excellent. Nothing was lacking in perspective or color. The mechanism was complete.

But what held us from first to last was life. First we saw an Indian encampment in the far North, with tents and camp fire and a band of warriors, a glittering mass of brilliancy. The chief's daughter had disappeared, and the mother was in hysterics. A band of Eskimo traders comes in and trading goes on; then the visitors are granted sleeping place without. Night falls, while chief and braves sleep about the fire. Suddenly a wail, and the bereaved mother comes to stir up her husband and the medicine man, who has been called in to explain the child's fate. He accuses the Eskimos of murdering her, and vengeance is about to fall upon the innocent visitors, who are brought in to be slaughtered, when a shout arrests attention, and a missionary leaps into the foreground, while sledge and attendants

follow. The slaughter is stayed, the missionary uncovers a carefully wrapped bundle on the sledge, and the daughter, whom he has found wandering in the forest, springs to her mother's embrace. The medicine man is put out of business, smashes his long pipe, and with imprecations departs, while the missionary tells the story of the redeeming Christ, and begins his work with the tribe, the chief gladly welcoming him and his message. Realistic, tragic, swiftly moving, you see the gospel at work. The hush of the great audience proved that the story carried its missionary motive home.

Then swiftly we were transported to Africa — from North to South — and the scene was typically African. A company of converts pushes forward the building of a simple chapel. A queenly wife of a slave trader enters, followed by a litter on which her husband lies sick. Livingstone appears, and she beseeches him to cure her husband. He debates whether this life should be prolonged to continue its terrible work, but as a call of duty does what he can, and is presented with four slaves as a reward. At once their manacles are struck off and they are given liberty as their first gospel gift. Then a great wave of homesickness sweeps over the heroic soul, as he thinks of the homeland and the loved ones lost to him. "Home, home, home!" comes with a heart-break in voice that thrills even the callous. Now carriers enter, followed by British soldiers and, last, Stanley, who asks Livingstone to go home with him. It is a test indeed. To the aged, worn, long-exiled missionary the vision of home and England is lure full strong. But the natives, his converts, gather around him, and on their knees beseech him not to leave them. Decision is prompt. "I cannot go until my work is done." Stanley departs alone, as Livingstone nails the cross to the dome

FULL BLOOD INDIANS AND TEACHER IN THE INDIAN ENCAMPMENT. THE CARLISLE MALE QUARTET HAS SUNG EVERY DAY. AN INDIAN MAIDEN IS A MEMBER OF THE GROUP, AND THIS ENCAMPMENT HAS BEEN A CENTER OF ATTRACTION DURING THE MONTH

of the chapel. Missionary sacrifice was never made more real. The figure of the veteran haunts you. The ideal of duty abides.

Then to the East. Marvelous the transformation in scene. The temples of Benares, the burning ghats, the soft robes of the religious procession that with flowers and sacred rites is to celebrate the most terrible sacrifice of Hinduism — "suttee" — make a sight surpassingly beautiful. The widow who is to be burned is clad in crimson. She strews the pyre with flowers and refuses the offered aid of the English missionary's wife, who cannot endure the awful sight. The victim has placed herself upon the pyre, and the spark is about to be applied when an English troop rushes in, rescues the widow, and overpowers the angry mob, while the officer in command announces that by order of the British Government "suttee" shall never more be performed. Christianity will not permit human sacrifice, even in the name of religion. The widow finds protection with the missionaries, and with a burst of victory for the gospel that protects and enthrones woman, the curtain falls.

Finally, to the West. Hawaii, abloom with its tropical luxuriance, blue sea and skies entrances the view. A wedding procession is in progress, with a wealth of coloring that is bewildering. But the earthquake rumblings break in upon the general joy. This means that the goddess Pele is angry and must be appeased. The priest of this rapacious monster goddess declares that nothing but human victims can stay destruction. He selects the happy bridegroom as one; the distracted bride appeals for his life, but all in vain; other victims fall prostrate; the wedding joy is turned to deepest lamentation. There seems no hope, until suddenly the queen Kapiolani enters, with her train of courtiers. She has become a Christian, and has resolved that no longer shall the superstition of Pele prevail and these sacrifices be made. She announces that the rites must not go on, that the worship of Pele is superstition. The priest threatens her with death, she accepts the challenge, and defies Pele. The throng ascends the mountain, despite the rumblings, and standing at the crater's mouth the noble queen braves the supposed goddess, and awaits the test. Nothing happens, and the priest finds himself discredited and without a following, while the songs of the

STEWARDS AS AFRICANS, SHOWING FISHERMAN'S HUT AND BLACKSMITH SHOP

people rescued from superstition fill the air with praise to God.

These are the four scenes, each with its own lesson, but the same in that it is the gospel that works the change in every case, and the gospel carried by the missionary. But there is still a culmination, when all the four groups, comprising several hundred people, together with the great chorus, gather on the stage, — with a huge rock cross in the background showing the crimson-clad figure of the rescued "suttee" victim finding refuge there, — and sing a hymn of Christian triumph, closing with the Doxology, in which the entire audience is asked to rise and join, and does join in a mighty wave of melody.

We sat down quietly when it was over. After a little we compared notes, and while we were temperamentally unlike, we found that the scenes had made a like impression upon us all. That impression was solemnizing and profound. Missions seemed a more living reality. The gospel power stood out in bold relief. We were more missionary in spirit than before. We had no inclination for criticism. We wanted rather to go away quietly. We did not care at once to go back to the exhibit hall. We had been in a far-away world of unselfish and self-sacrificing activities, and did not wish to leave it abruptly.

I cannot understand how any one can see this wonderful spectacle and not carry away a new thought of missions. Even a worldly man must feel the underlying motive. I wish a million unconverted men and women might be drawn to the Pageant. They could not wholly escape its significance. How one can compare it with ordinary theatrical or operatic performances, or find in it any tendency save the uplifting and inspiring, I cannot imagine. Theme, place, surroundings, occasion, all lift it out of the ordinary realm of amusements. But then, we find in anything pretty much what we go to find, and sometimes miss the whole genius of a movement.

The Baptists in the Exposition

A LADY who was going the rounds, after she had seen the Chinese and Burman compounds, the Garo cotton gin, the cowboy ranch, and a dozen other interesting features, and had learned that all these were Baptist exhibits, asked naively, "Are the Baptists the only people who are doing missionary work?"

It is certain that in connection with this Exposition the Baptists have done a great deal of work, and most creditable work, and are sufficiently conspicuous to make the question not altogether unnatural. Not only have fine displays come from our foreign fields, but our Home Mission Society was assigned the frontier, and by placing in charge Rev. J. Orrin Gould, a real frontier evangelist, — who knows how to get the cowboys to church and has more than once had hearers who were marched into meeting and told to sing at the point of a "gun," — made this one of the most realistic exhibits. To tell what the Baptists have to show in the Exposition requires a twelve-page leaflet "Guide Book," which our Forward Movement has issued and will gladly send to any one applying for it. Of course we cannot give details at such length here. We can only say that our home and foreign mission work is most attractively represented. Among the exhibits, for example, is a model of the *Fukuin Maru*, our Japanese Inland Sea Gospel Ship, Captain Bickel himself having superintended the model's construction. Elaborate models are to be seen of the compound at Swatow, founded by Dr. Ashmore; the Nellore (Telugu) compound; the Bassein compound, constructed under direction of Missionary Hascall, who is one of the stewards daily giving information; the fine hospital at Hanyang, China; a Yangtse River houseboat such as the mis-

sionaries use in their work; a Kachin house of northern Burma; an Assamese house; a Porto Rican house and court; and a Chinese doctor's outfit, with medical box, instruments, manikin, etc., sent by Dr. Huntley. Then there is the Garo cotton gin, such as is used by Garo boys in the school at Tura, Assam, in actual operation under the direction of Bosin G. Momin, a Garo student taking a course at Denison University. The boys help pay their school expenses by ginning cotton, which the missionary made possible. All of the curios in the Burma Court and Educational Missions sections were furnished by our missionaries. The Mission Press of Rangoon has a press at work printing pages of Scripture in Burmese or Karen. The scenery shows the splendid memorial buildings of Rangoon Baptist College, and Rev. Harry I. Marshall, of our Burma Mission, is in charge of this section. The Assam Court is Baptist. Articles made by Filipino boys in our Industrial School in Jaro are interesting, and there are exhibits of Chinese coins, some dating back to 2000 B.C., Chinese butterflies, African fetishes from the Congo, large numbers of photographs — many of which will make halftones for MISSIONS later on — and many other things worth seeing.

The home work has a taking reproduction of a typical frontier. The scenery is striking. Snow-capped Mt. Ranier rises in the background, with miles of forest in front to be cleared. A pack of mules is seen returning from the mines where the missionary has gone to preach, to organize baseball clubs and be sky pilot and friend. A rolling prairie shows flock of five thousand sheep. A prairie fire makes a brilliant scene. Next is a frontier church with congregation approaching on foot and horseback. The sudden growth of a western town is portrayed in three views of a main street in Oklahoma. August 6 represents the prairie with its cornfields. August 16 shows a street lined with the first temporary buildings, and November 6 of the same year gives a view of a town well under way.

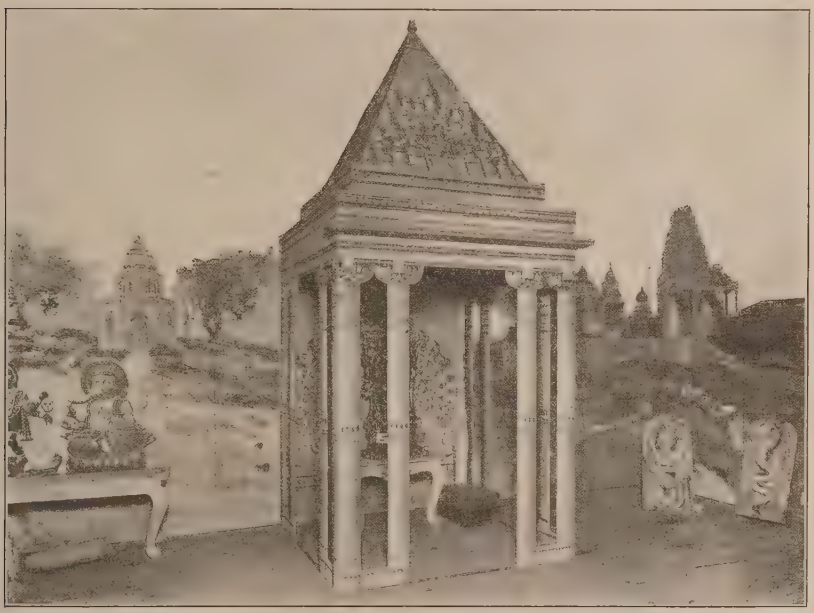
A JINRIKISHA RIDE IN THE SUNRISE KINGDOM

On the floor there stands a real log cabin like those in which hundreds of frontier Christians live, and nearby is a sod-house church, an example of those in which missionaries have laid foundations of a Christian

community. Visitors are surprised and deeply interested to hear at this point characteristic conversations which the cowboy missionary holds with a mining prospector, a saloon-keeper, a father, mother and several children, a politician, an intemperate man, a baseball captain, and the leaders of the church, about the erection of a meeting house, and the enlargement of the work. These conversations were most of them prepared by Rev. F. A. Agar, General Missionary for East Washington and North Idaho, and reproduce his experiences.

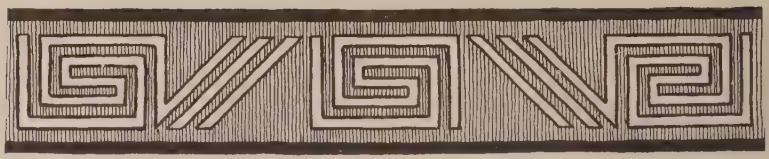
Close at hand is a colportage wagon of the Publication Society, with its colporter, Rev. William F. Newton, who explains that Connecticut has a frontier or pioneer mission work also. The visitor thus sees the real thing, as he does when he goes to the siding just outside the Building, where a Chapel Car is on exhibition, in charge of Rev. Thomas R. Gale and wife, its regular missionary workers.

The Baptists have headquarters on the second floor, in charge of the Forward Movement, and here all our societies have fine displays of their literature. In the organization and conduct of the Exposition we are represented by Dr. Haggard, Chairman, and four other members of the Board of Trustees, three vice-presidents, seven members of the finance committee, eleven lieutenants of stewards, fifteen missionaries, and a score of others in responsible positions, besides several hundred stewards. The Exposition owes not a little of its character and success to the hard work put into it by the Baptists.



COURT OF HINDUISM, WITH WAYSIDE TABLETS — HALL OF RELIGIONS

Baptist Day drew a large number, but perhaps not more than other days. The day was marked by a most graceful and generous recognition of the important part our denomination has played in our country's development, by Bishop Lawrence of Massachusetts, who extended welcome for the Exposition managers. Our missionaries who are serving in the Exposition were introduced by Dr. Haggard, and it was a good time all around. That the influence of the Exposition will be felt in our churches in increased missionary interest is certain. Nor is the circle of influence limited. Baptist visitors have come from Iowa, Illinois and Ohio, and indeed from all sections.



An Interview Concerning Apportionment

The Editor and the Secretary of the General Apportionment Committee have a frank talk about the problems and policies of the Apportionment Plan; the manner in which criticisms are met; and the fairest method yet devised of placing before our churches a suggestion based on fact indicating their reasonable share in the work of world evangelization

EDITOR. Do the deficits reported by the Missionary Societies indicate the failure of the Apportionment Plan?

MR. MOORE. By no means. The interesting fact is that each of the four societies which have debts received more money from the churches than was received during the preceding year. Debts do not mean in this case a decline of interest or a falling off of receipts from churches. They do mean that the societies based their budgets on apportionments that exceeded a reasonable expectancy of receipts from the churches.

EDITOR. What in your judgment is the chief problem that has arisen in connection with the Apportionment Plan?

MR. MOORE. I think that the chief difficulty has been in connection with the making of apportionments. Omniscience alone could distribute the amounts in an absolutely fair and equitable way. I believe that apportionment committees have earnestly sought to make a fair distribution of the total amounts, but in spite of the greatest care errors of judgment are inevitable. The result is irritation and sometimes the complete repudiation of the Apportionment Plan.

EDITOR. Is it true that the apportionments have as a rule been too large?

MR. MOORE. That depends upon the point of view. As measured by the needs of the work they have been very much too small, but as measured by the giving of the churches it is true that they have been far in excess of reasonable expectation. The apportionments for the two largest societies last year, for example, aggregated $944,730, while the receipts from sources to which apportionments may be made were $624,840. That is to say, for these two societies alone the churches fell $319,890, or a full one-third, short of raising the apportionment.

EDITOR. Do you find that Baptist independence leads many churches to resent the Apportionment Plan?

MR. MOORE. Perhaps many is too strong a word. Of course there has been some feeling, and considerable criticism of one feature or another. This was to be expected. There has also been a misunderstanding of the apportionment idea, in spite of repeated explanations. Occasionally an expression has been made like the following: "Many feel that for a committee to sit down and tell the church what it should do, without ever submitting the matter to the church, is denominational impertinence." But on the other hand, there has been an unmistakable volume of approval and gratitude for a better way than the old.

EDITOR. What has the General Apportionment Committee to say in reply to criticism?

MR. MOORE. The Committee has readily recognized the justice of much of it and sought to remove the causes of dissatisfaction. The Committee believes that our Apportionment Plan was defective in that the apportionments were made without conference of any sort with the churches, and no way was provided for the revision

of an unsatisfactory apportionment. The new policy of the Committee, which was announced in March, provides for this.

EDITOR. How has the Apportionment Plan affected the giving of the churches?

MR. MOORE. Favorably, beyond question. In some cases, however, the Apportionment Plan has actually stood in the way of a church's possibilities. Not a few churches have made the Budget instead of the Kingdom their goal. While it is true that the apportionment has always been spoken of as a minimum amount, the fact is that it has been generally regarded as a goal. Some churches have even withheld amounts raised in excess of the apportionment, applying them to other objects.

EDITOR. You speak of a new policy. In what way does this provide for the solution of present problems?

MR. MOORE. It meets the problem of excessive apportionment and unreasonable expectation in two ways. To begin with, the national apportionment to the churches was determined not by the requirements of the Budget, but by the record of the past three years. The total amount apportioned was that actually received from the churches during the year 1909–10, plus the increase reasonably to be expected in the light of the gain made during the two preceding years. The apportionments were thus made to the churches essentially on the basis of their previous giving.

In the second place our policy this year provides that the churches themselves shall have chance to act upon the apportionments submitted by the State Apportionment Committee, increasing them, if possible, since the apportionments are really on a minimum basis; or decreasing them in those cases where the apportionment even on the basis of reasonable expectation seems too large. This not only prevents the irritation that grew out of apportionments that seemed too large, but it also recognizes the right of the church to a voice in the making of its apportionment.

EDITOR. In your judgment will many churches assume amounts in addition to those suggested by the Committee?

MR. MOORE. Probably not the first year. To what extent they will later depends entirely upon the character of our educational campaign. If we can succeed in showing the churches that the goal of effort is not a Budget but the Christianization of our national life and the evangelization of the non-Christian world, then we may expect churches to undertake larger things. Three years of experience of the Apportionment Plan, I think, proves conclusively that the question of increasing our giving is at bottom an educational rather than an apportionment problem.

EDITOR. Does not the method of basing apportionments upon previous giving burden the generous churches and relieve the indifferent?

MR. MOORE. Your question goes to the very heart of the matter. The real issue is this. Shall the apportionment be made on the basis of what churches *ought* to do, or on the basis of what they may reasonably be *expected* to do? Hitherto we have tried to follow the first of these two methods. We have, however, found it both impossible in practice and wrong in theory. It is no more possible to divide up responsibility in this way in a denomination than in a local church, and everybody knows that in most churches one-tenth of the people bear nine-tenths of the burdens. The utmost must be done to lead the indifferent churches to do more, but no suggestion should be made to the churches that are giving generously that they are justified in waiting until their slower and more backward brethren catch up. Every church should be encouraged to increase its offerings year by year until one of two things has happened — either the limit of its resources has been reached or the world's need has been met.

EDITOR. Do you think that any rule of apportionment can be found that will be generally applicable?

MR. MOORE. Probably not; all rules have exceptions, as you know. It is desirable though that committees shall proceed upon some rule, and the fewer the exceptions the better. If the churches feel that some wise general rule of procedure is being employed and that all are being treated alike it will reduce criticism to a minimum.

EDITOR. What in your judgment would be a wise rule of apportionment that would require the fewest possible exceptions?

MR. MOORE. As I have said, I believe that apportionments may best be made on

the basis of receipts. It is not the number of members, the wealth of the church, the value of its property, nor all of these put together, but *its interest in missions* that determines the size of its missionary offerings. Now if the records for four or five years were available and it could be shown for example that during this term of years a given church raised one one-hundredth of the total amount given to missions in a State, it would surely not be far out of the way to assign to that church one one-hundredth of the total amount to be apportioned to the State. I believe that the application of this rule would give results so satisfactory that they could be sent to the churches without the making of any exceptions whatever. The few cases in which results would not be satisfactory could be easily adjusted by the Committee upon request of the churches concerned.

EDITOR. Have the State Committees taken kindly to the new policy recommended by the General Committee?

MR. MOORE. Almost without exception. Of course the General Committee has been willing to defer to the wisdom of the State Committees in the matter of details. It is only just to the General Committee to say further that nobody can realize so fully as its members that we are working out an experiment, step by step. The Committee welcomes suggestion from every source in the effort to secure in the end a plan and method that shall meet the approval of the entire denomination and most successfully advance the great causes which all true Baptists have at heart.

The Cuban Convention

By Rev. Fred J. Peters

THE seventh annual convention of the Baptist churches of eastern Cuba has just passed into history, and it certainly was one of the most successful and important ever held by our churches in Cuba. The number of delegates from the churches reached high-water mark. The previous record attendance was sixty-one—it is now ninety, an increase this year of fifty per cent. It is evident that the churches are taking a deeper interest in each other and in their work for the Master. They begin to realize their power and opportunity, and are rising to the occasion. May the interest long continue.

The convention began on the evening of March 28, and lasted till the night of the 30th. It was held in historic Bayamo, famous for its stubborn resistance of Spanish rule, as is very evident today, it being almost a city in ruins. It is also the birthplace of many Cuban patriots.

Here we saw the house in which Cespedes was born. A stone inserted over the door of his house reveals the fact. He took Bayamo from the Spaniards in October, 1868, and held it till January, 1869. He then burnt the city rather than let it fall into Spanish hands. At that time the population was 30,000; it is now only 6,000. Every street tells the tale with silent eloquence. Ruins, ruins, ruins. But a new Bayamo is rising phenixlike out of the ruins of the old. The recently-completed

railway through the town is lending a great impetus to the resurrection. Bayamo is destined to be as great a center in the future as in the past. Our superintendent has done well to locate a strong church here. Here we saw also the ruins of the birthplace of Estrada Palma, the first president of "Cuba libre." It will be seen that the little town of Bayamo is truly sacred to the heart of the Cuban. A place to be held by Baptists. So evidently Cuban Baptists felt on the afternoon of March 28, as the convention train drew out of Santiago de Cuba

SUPERINTENDENT H. R. MOSELEY, D.D.

at two o'clock, with our first contingent on board from our church there. The next contingent was from El Cristo, the Baptist Mecca of Cuba, where our Colleges are. Here Dr. Moseley boarded the train with the rest of us, an animated, expectant company.

Then on, and nearly every station we stopped at during a journey of five hours had one or more delegates awaiting to swell the ranks of the conquering army inside. A shout of recognition, a hearty handshaking, an increase in the tide of animation and conversation, was the oft-repeated experience at these wayside stations. So the thermometer rose as the train rolled on. It was exhilarating to see the gathering of the clans. I could hardly believe I was on the mission field. I could not refrain from making a comparison between this and my former field of labor in Peru, where, after seventeen years of hard toil and suffering only three small churches exist as a result. Here a veritable army gathers in response to the trumpet call. This, too, as a result of only eleven years of gospel work.

At length we reached Bayamo, where we were warmly greeted by the local pastor and brethren, as well as by a goodly company of delegates from other quarters who had arrived before us. We arrived at seven P.M., and as there was a meeting arranged for 7.30 we had to do some quick maneuvering to be there in time. When we did reach the Baptist church we found a large, expectant audience waiting. We were soon in full sail in the convention.

During the following days the Baptist Church was the center of gravity for the whole town. Crowds packed it every night, while in the day it was a hive of industry. Eager, intense delegates, composed of the prime of Cuba's young men and women, as well as older folk, followed the course of the proceedings with the utmost enthusiasm. It may be that the newness of it to these people made it interesting. But whatever it was it was a joy to see it.

An immense amount of work was disposed of, but much more remained untouched. It was, therefore, resolved to extend the time of future conventions to three days instead of two. The presence of the delegates was very noticeable in the little town, and created quite an impression as to the growth of evangelical sentiment in Cuba. It was an eye-opener to many. The influx of ninety delegates with a good number of others interested in the work was a moral and spiritual earthquake to the little town of Bayamo. We left them rubbing their eyes and holding their breath.

There were several good discourses delivered by selected brethren. Space forbids mentioning them. The evenings were given up to some popular topic designed to interest outsiders. And they were interested, and no mistake. The sessions of the convention proper were at times exciting, when some of the Latin brethren saw things from

different view-points. There was a foamy sea now and then, but the superintendent was always on hand with the oil for the troubled waters, and all ended well.

The last evening was specially interesting, inasmuch as Brother Enrique Molina, the promising young pastor of the Bayamo church, was then ordained. An extra large crowd of local spectators was present. For most of them the sight of a Baptist and Protestant ordination was a novelty. Pastor Molina wrote a special convention hymn, which was sung to the tune of the National Anthem.

A feature of the convention was the prayer meetings at sunrise and the consecration meetings at night. The deepening of the spiritual life of the pastors and delegates was given first place. This is as it should be, and the importance of this phase cannot be overestimated.

If it was stimulating to see the clans gather on their way to take Bayamo by storm, it was still more so to sit in the sessions and listen to the tale of the doings of the churches through the past year. See what God hath wrought in Eastern Cuba during 1910, and praise the Lord with us.

We learned that the membership of the Baptist churches had grown from 2,218 to 2,595, an increase of close upon 400. The Sunday schools show a still larger increase, from 1631 scholars to 2633, a solid thousand and considerably over fifty per cent gained in the year. This is in the right direction, and is a reason for deep thankfulness.

Last year's report revealed the fact that 44 churches had been established. That number has now grown to 51. The 42 Sunday schools of last report are 54. In addition to the above there are now 73 outstations, making a total of churches and stations of 124. There have also been eleven new chapels built during the year, and still the good work goes on apace, and there is much land to be possessed.

In the line of finances also the note of advance has been observed, for while last year the churches subscribed $1,089 for self-support, they passed that figure by $241, making a total of $1,330. This is more than a 20 per cent increase. The donations of the churches for other objects is only partially reported, but the figures to hand show an increase over last year of $227, thus making a total of $2,547. Secretary Howell assures me that when the returns are all in, there will be a clear increase of 25 per cent.

There has not only been increasing numbers, but the giving reveals steadily deepening spirituality. This liberality has not come by chance, it is the result of careful organization and hard work. There is no doubt about the progress, it is too apparent to be ignored or overlooked. May the progress go on inwardly as well as outwardly, until the Lord opens the windows of heaven and pours out such a blessing that we shall really have what many of us are praying for here, and for which we expressed our hope in last year's notice, *a Cuban Revival*. Are you praying for it? Will you?

WHERE THE OLD ORDER IS CHANGING

The First Italian Baptist Church of Brooklyn

By E. P. Farnham, D.D.

THE long-promised buildings for the First Italian Baptist Church in Brooklyn, at Nos. 16 and 18 Jackson Street, were opened for public services early in March. The dedicatory exercises continued through several days and were of a high order. On Easter morning twenty-six candidates, who had been received on confession of their faith by baptism, were welcomed — after the usual custom in our American churches, but with unusual joy — by the hand of Christian fellowship. Ten little children were presented for public consecration to God by Christian parents. Quite a number of the candidates received into the fellowship of the church had been the willing subjects of good teaching and training for several years. It is now seven years since Professor Mangano came fresh from his college and seminary courses to take charge of this Italian Mission. Professor Allegri has been with us three full years. Miss Mary E. Godden has given herself as a freewill offering to the work for almost seven years. Other workers have assisted from time to time. No measure can be given of the amount of toil and thought and priceless love put into the building of this work. The Memorial Church and Mission Building open into each other on the main floor, thus accommodating an audience on occasion of about four hundred persons. The social hall and gymnasium, the dispensary, the penny bank, the shower baths, lavatories, heating equipment and janitor's rooms are partly below the surface of the street, but well provided with light and air. The reception room has been appropriately provided with mission furniture of first quality. These furnishings are the gift of friends of Mr. Mangano. The Girls' Guild room has been the special care of the Marcy Avenue Bible School.

FIRST ITALIAN CHURCH AND SCHOOL AND PARISH HOUSE
OUR BEST PLANT FOR FOREIGN WORK

The Kindergarten has been furnished by Miss Godden and by friends at Hempstead, L.I. The room is complete and the little children throng the streets in the vicinity, and might easily be gathered and put under the best of wholesome influences and training, but the resources have not as yet been secured for the maintenance of this feature of the work.

The same must be said of the gymnasium

REV. A. MANGANO, PASTOR AND PRINCIPAL OF THE SCHOOL

and dispensary, yet hope dieth not in our hearts, and we verily believe that means will be provided for the full utilization of the splendid possibilities of all the rooms in the entire equipment. Miss Force, whose salary is entirely met by our Woman's Home Mission Society, is adapting herself in capital fashion to the needs of the field. On Saturday mornings you will find her with volunteer assistants, teaching from fifty to seventy-five bright girls in a sewing class; on Tuesday evening she is leading a class of young women in the arts of dressmaking and millinery. Other hours are set apart for the religious instruction of the boys and girls, also for wholesome recreation under good guidance. Two singing classes—one for boys and girls and one for young men—are attaining excellent results. Only recently a class for instruction on the violin and other stringed instruments has been formed. If the money can be secured we shall have a Vacation Bible School for seven weeks in the new social hall, a capital place for it. The roof garden also awaits a slight expenditure before it can be utilized for classes, social gatherings and religious meetings, during the summer days and evenings. Think of the influence on the thickly-settled Italian neighborhood all about, by the conduct of a devout religious service, accompanied by stringed instruments and cornet—of a summer evening—from the roof of the Mission House. "Come thou with us and we will do thee good" is the motto of the new Italian Church and Mission House on Jackson Street, Brooklyn.

It is now widely known that a donation of $20,000 from Mr. Frederick Dietz, a personal friend of Mr. Mangano, has been given for the construction and furnishing of the church building proper, as a loving memorial to his wife, Marie Louise Dietz. A beautiful bronze tablet on the chapel wall will perpetuate the story of this twofold devotion, to his friend Mr. Mangano, and to the memory of his cherished companion. A beautiful memorial window, "The Good Shepherd," placed over the pulpit, preaches eloquently to the people at every public service. It is illuminated in the evening and so utters its message both by day and by night.

The two upper floors of the Mission House have been set apart for the conduct of The Italian Department of Colgate Theological Seminary. Here, with recitation, library, dormitory and housekeeping conveniences Professor Mangano and his coadjutors carry on the systematic teaching and training of Italian students, who are preparing themselves for efficient ministry to their own people. During the year eleven young men have been connected with the school. On May 2, before a company of 130 women of our Woman's Home Mission Society, Deaconess Gardner, for fifteen years the aggressive and effective leader of Italian work at Grace Episcopal Church, Manhattan,

expressed unbounded appreciation and joy in the foresight and missionary spirit of our Baptist folk, in the equipment and conduct of such a school. To have listened to her intelligent and enthusiastic appreciation of this work would have heartened every worker engaged in the uplifting and redemption of two million Italians already in these United States. Here is missionary opportunity of prime quality.

EAST CLIFTON, ARIZONA — A MINING TOWN

A Look Ahead in Arizona

By Rev. T. F. McCourtney

State Superintendent of Missions

THERE is light in the West. The coming of a new day is hailed with gladness. It may be the midday sun or the evening sun for the Orient, but it is the rising sun, the early morning sun for the Occident. Even in Arizona the night has been long and dark, so that some have thought that God had forgotten. But in the dawning light of the twentieth century the goblins have disappeared and the world has come to know that Arizona has a future.

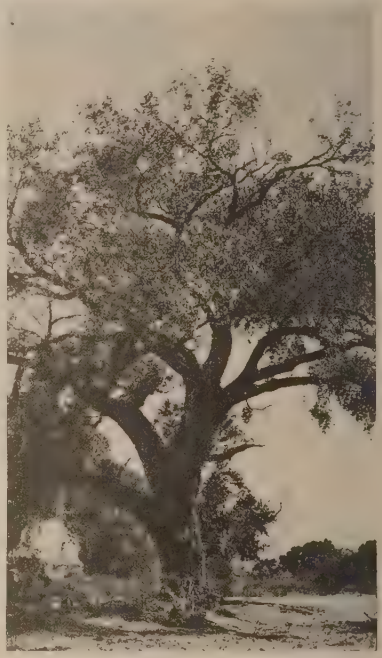
The days when the weary traveler was lost on the desert, following the deceptive mirage to destruction or being waylaid by the wary savage, have gone forever. Two transcontinental railroads, with others building, and many shorter lines penetrating every busy section, are but open doors to an inexhaustible storehouse where may be found mineral products of the widest range; agricultural resources yet unknown to the world; a climate world-renowned which must draw settlers; schools and churches shaping and molding a population which has just begun to grow, and a constitution framed which is unique in the history of democracy.

Only a few years since the cowboy on the plains grew lonesome and longed for the annual roundup to break the monotony. But now the air is vibrant with life all over the land. The whistle of the stationary engine, the rumble of the locomotive and the horn of the automobile are but the music of civilization come to dwell in the

land. From the mountain tops where the Indian built his signal fires, modern reduction plants send forth the light of their slag-dumps reflected on the sky far out over once lonely trails; while over the blazing desert where fire-gods have long delighted to dance, life-giving streams are pouring down from the mountains and gushing up from the bowels of the earth filling the land with plenty and sending forth an invitation for others to come, such as will be heeded by many in the near future.

Something of the mineral wealth of Arizona has long been known. Many, many years ago rich mines were worked and the ore carried on burros and wagons across the country to be reduced, but it has only been about thirty years since our modern era of mining was begun, and even now, the heaviest trains in the world carry the output of the Bisbee mines thirty miles to Douglas for reduction, where twelve million pounds of copper bullion are produced each month, and still the smelters are being enlarged. It has been estimated that one hundred years will not exhaust the supply of ore that has been blocked out at Bisbee. Other mining centers, such as Clifton, Globe and Jerome, are producing from two to six million pounds per month, while new mines are constantly being added to the list of producers. Mills and smelters of large capacity are being installed at Miami, Hayden and other places. The Ray Consolidated Mining Company has an ore reserve of $75,000,000 tons, and they have completed the first section of an 800-ton concentrator, and have the foundation laid for a 500-ton smelter to be completed this year. There are plenty of smaller mines shipping ore, and hundreds of prospects being worked, many of which will uncover pay ore. It is early morning with the mining industry in Arizona, and many of the better mines are yet to be discovered and developed, but even now Arizona leads in the production of copper and some other minerals.

Yes, Arizona is desert, but the desert has begun to blossom as the rose. The valleys of the Colorado River, the Gila, the Salt and other rivers are unsurpassed in fertility, as given by government tests. Most of our valleys are surrounded by mountains that facilitate the building of irrigation works, and this enterprise, though new, has proven successful, so that we may hope to see a very large part of the State reclaimed. In March of the present year, ex-President Roosevelt with other prominent men was present at the dedication of the Roosevelt Dam, one of the most wonderful pieces of irrigation work that has ever been completed. Second only to this is the similar work under the direction of the Government at Yuma on the Colorado. Higher up on the Colorado work is being done looking toward the irrigation of 200,000 acres near Parker, Ariz. Thus in time will all water available from the surface and from beneath the surface be used, and the rich lands of Arizona will then pour forth their wealth to help feed the millions of earth.



THE OLD COTTONWOOD TREE WHERE FIRST BAPTIST SERMON WAS PREACHED

The climate in the valleys is ideal for nine months in the year, and in the higher altitudes it is pleasant during the summer

months as well. The Arizona climate is a real boon to such as suffer with throat and pulmonary troubles. It must always be so, for irrigation will never materially affect the climate since the large proportion of mountainous area will always be sufficient to furnish the life-giving ozone in abundance. The mild winters make it possible for one to live in the open air every day in the year.

REV. J. C. BRISTOW BY THE "OLD TREE" WHERE HE PREACHED THE FIRST BAPTIST SERMON IN ARIZONA, OCT. 10, 1875

There are plenty of people in Arizona who came as invalids and are now enjoying good health. The building and operating of large sanitariums, many in number, should become a reality, for there can be no doubt that there are thousands of people who are nearing the valley of the shadow of death who might secure a new hold on life under the magic touch of the Arizona climate. Why should we be slow to use freely what God has placed for the relief of man?

Schools are being projected on modern lines, and even now few countries so new have so many advantages to offer. All of our better towns have good high-school buildings with splendid equipment, and are supplied with most able teachers who stay from year to year. Industrial as well as literary work is required in both grammar and high schools. Our University and State Normal schools are keeping abreast with the advancement of higher education.

Christianity has been slow to get a start because of the uncertain conditions of the past, but most people are now coming to Arizona to live as in other lands, and our communities are becoming more stable each year. True, there are hundreds of communities and school districts where there is no regular preaching of the gospel, but by the co-operation of our evangelical denominations we should reach most of these outlying sections in a few years, although it will be a long time before they will be able to maintain preaching without some help. Our Arizona Federation of Christian Churches, which was organized some months ago, should contribute toward the proper solution of this problem.

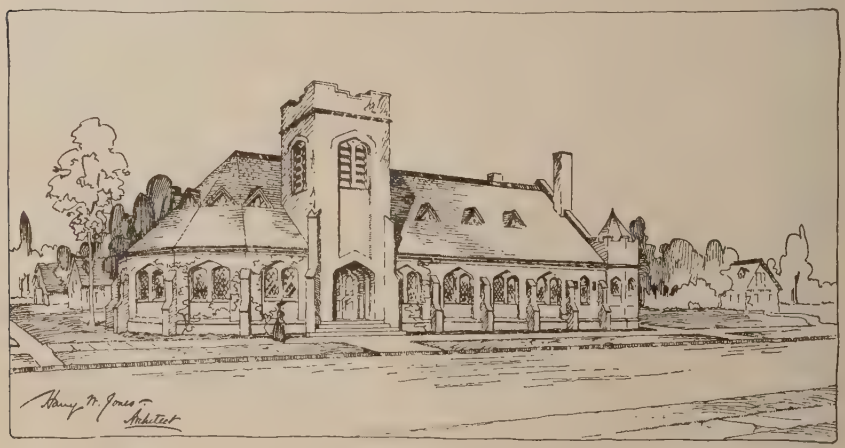
Out of thirty Baptist churches in Arizona, only four are self-sustaining, but four years ago only one was self-sustaining. Six years ago gambling was unrestrained, and saloons were holding high carnival in every town and village. Murder was then of frequent occurrence in many of our growing towns, but with the coming of churches these influences have begun to wane, and we now have no legal gambling in Arizona, and some towns and communities and one whole county have outlawed the saloon. Even Phœnix, the metropolis, gave a majority for prohibition a little more than a year ago. The sentiment is here now that will soon banish the saloon and hasten on the fullness of the brighter day.

A growing Christian sentiment has been behind every reform that has come. The constitution which has been framed for the new State embodies the simple wish of the people for direct legislation which will insure a strong and popular government where vice and crime may not sit in the seat of authority and wield the scepter against the wish of the majority.

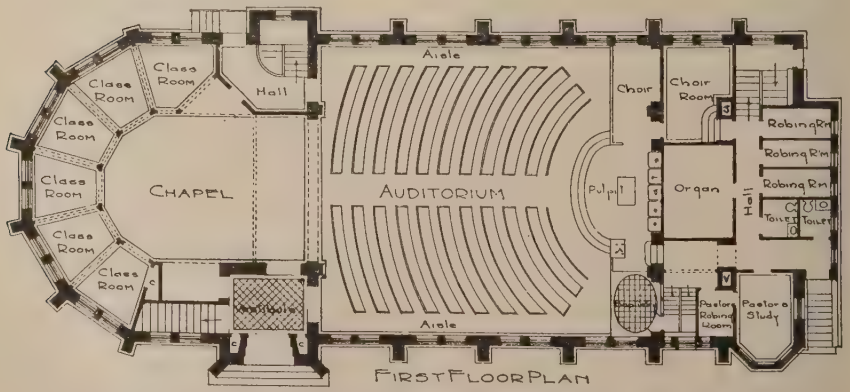
Thirty-five years ago our Baptist work in Arizona was begun in the Verde Valley near Jerome. Rev. J. C. Bristow, of Mis-

souri, drove his family across the plains in an ox wagon and started a Sunday school under a brush arbor where he sawed cottonwood blocks for seats, setting them on end. That same year, 1875, he preached the first Baptist sermon in Arizona under a cottonwood tree at what is now Middle Verde; and last October it was my pleasure to hear this good brother, now sixty-seven years old, preach a good strong sermon under this same cottonwood tree. For a number of years, the Middle Verde church has observed the anniversary of that first sermon. Brother Bristow had a family of ten children and nine of them still live. There are thirty-five grandchildren and twenty-seven great-grandchildren. Seven of his nine children live near the "Old Tree." Eternity alone will reveal the good accomplished by a man who thus plants his life in a community and builds a home for the glory of God. The future Arizona will be a land of homes where the light from the Son of Righteousness will shine more and more unto the perfect day.

Phœnix, Arizona.



THERE IS NO EXCUSE TODAY FOR A NEW BAPTIST CHURCH EDIFICE DEVOID OF BEAUTY



THIS CUT OF A CHURCH BUILT IN ST. PAUL AT MODERATE COST IS A GOOD MODEL, BOTH FOR ARCHITECTURE AND PRACTICAL USEFULNESS

THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY W. T. STACKHOUSE

OUR OBJECTIVE: TEN CENTS PER WEEK PER MEMBER AS THE MINIMUM FOR MISSIONS

The General Secretary's Review

WE are in the midst of a splendid series of Laymen's Missionary meetings, covering Minnesota, Wisconsin, Michigan and Indiana. Later on we will work points in Illinois, Kansas and Colorado. Some of our meetings have been large, and all of them have been enthusiastic. At Milwaukee we had 280 men; St. Paul, 350; Minneapolis, 550. The attendance at the other eleven places in the above-named States where we held conferences was even larger considering the percentage of men that could be reached and gathered at any one meeting. The men attending these meetings have been representative. And it has given the workers in the field as well as the pastors and missionary committees great encouragement to see men of wealth and influence as well as those of moderate means put themselves behind this great movement. It has also been a joy to see young people volunteer for service on the mission field. Moreover, the Movement has brought inspiration to the members of many congregations for the meeting of the local problems in church work. All things considered the influence of this campaign should be very far reaching. The important thing, however, before many of the churches touched by these meetings is the follow-up work. Since our denominational campaign opened last December, we have held over sixty Men's Conferences in important centers. These have been attended by nearly 14,000 Baptist men who represent hundreds of Baptist churches.

At all these meetings clearly-defined resolutions were passed, setting forth the policy to be adopted and followed by the churches. We all know that resolutions are of value when carried out, and we all know that these

SECRETARY STACKHOUSE

resolutions have proved to be of mighty value to the churches where they have been carried out. These resolutions recommended the appointment of a missionary committee, the adoption where possible of a weekly-offering system of giving to missions, and a personal every-member canvass for all our missionary objects. And in nearly all these meetings a financial objective of ten cents per member per week on an average was

recommended as a reasonable minimum goal toward which our people should aim.

I have never seen greater enthusiasm in the Laymen's meetings anywhere than I have seen in our meetings during the past winter. I am convinced that our men are ready for a mighty advance along all lines of missionary activity. And I am persuaded that if our pastors and missionary committees will make a vigorous effort to put these resolutions into exercise, great returns will not only come to the various missionary treasuries, but to the local churches as well.

The finest methods will prove a failure when not operated, and the poorest methods may prove a victory when faithfully worked. But think of the mighty triumphs that would come to our denomination, if we all adopted the best methods and worked them to the best of our ability.

We are glad in this connection to state that we are now getting reports from churches where the new methods have been adopted, and the progress being made is glorious. We shall publish some of these reports later. Reports of the Chicago meetings will be given in July issue.

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The Campaign in Minnesota

BY REV. E. R. POPE

THIS campaign was given a fine send-off in Minnesota by the meetings held in the Twin Ports (Duluth and Superior), and in the Twin Cities (St. Paul and Minneapolis). Rev. F. W. Padelford of Massachusetts aroused interest by his hurried visit in March. Rev. A. C. Bowers of Assam came as executive secretary and spent some two weeks in the cities stimulating the preparations and quickening the thought of many. Vigorous committees, under the chairmanship of Rev. R. E. Sayles of Duluth, C. H. Richter of St. Paul, and F. E. Tallant of Minneapolis, worked hard and well. As result of this endeavor, the largest, best and most inspiring gatherings of Baptist men ever held in Minnesota met in Duluth, St. Paul and Minneapolis.

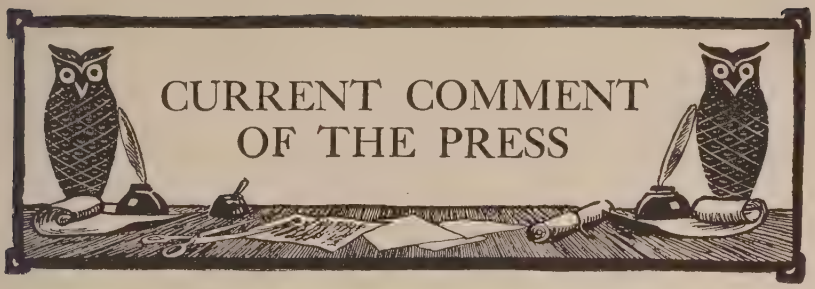
The meetings began in Duluth on Sunday, April 2. Eight of the Baptist pulpits of Duluth and Superior were occupied by Drs. W. T. Stackhouse and L. C. Barnes of New York; Rev. W. E. Risinger of St. Paul, State Sunday School Missionary of the Publication Society; Dr. F. Peterson, Joint District Secretary of the Foreign and Home Mission Societies; and Rev. E. R. Pope, Superintendent of State Missions of Minneapolis. On Monday evening 150 men met in the parlors of the First Church, Duluth, and partook of many good things.

The all-inclusive character of the work was emphasized in short addresses by Missionary Bowers of Assam and Superintendent Pope of Minnesota; then followed a masterly sketch of open doors of opportunity and critical hours all around the world, which rightly used "led on to fortune," by Field Secretary L. C. Barnes, to whose early ministry the First Baptist Church of St. Paul owes much. The closing address by the man who towers high physically, intellectually, spiritually, Secretary Stackhouse, aroused interest to the highest point, and so presented the need and importance of better methods that all were filled with desire to do their utmost for missions.

On the following evening a similar meeting was held in the First Church of St. Paul, when Drs. Barnes and Stackhouse spoke to 375 men from every church in St. Paul. When the audience was asked to rise by nationalities, Scandinavians far outnumbered all the rest, though the colored church was well represented by thirty-six men, and far-away China was present in the person of three members of the Chinese Sunday school of the First Church.

On Wednesday evening, April 5, the Baptist laymen of Minneapolis met in the Assembly Hall of the County Court House to the number of 543. The addresses were given by Mr. Bowers, Drs. Barnes and Stackhouse, and great enthusiasm was shown, as with vivid words and apt illustrations the speakers led all to a fuller realization of their responsibilities in the forwarding of Christ's cause in city, state, nation, and the whole world.

Resolutions recommending to the churches the every member canvass, the appointment of a Men's Missionary Committee in each church, and the largest possible advance in regular giving for all missions, were adopted in the three cities. In St. Paul and Minneapolis general committees for the city have been appointed, and steps taken in many churches to go forward at once. Mr. Bowers remains for a while to assist and press the work.



If a Discontented Baptist, go to Philadelphia

Central Baptist: "H. E. Silliman of Winfield, Kans., is one of the vigorous laymen among the Baptists of the Sunflower State. He has been interviewed. He says that any discontented Kansas Baptist who feels that he has a real grievance in that he is deprived of any of his inherent rights by Trust, Combine, Ring or otherwise, should attend the Baptist World Alliance and get a glimpse of what he might have to do if he lived in some of the countries that will be represented there. The study of the Russian brethren who have often been shut in prison for the offence of reading the Bible to their neighbors, or of the recital of how the English Baptists are taxed and imprisoned if taxes are not paid to support the public schools, the text-books of which teach their children that their fathers and mothers are heretics and worse than infidels, would be helpful to the discontented Kansas Baptist. He says: 'Baptists having always stood for equal rights for others can well make plans for themselves, and against such unfair laws. Go to the Alliance and see how great a heritage we have and you will come home feeling how great a responsibility Baptists have had and still need to have in world affairs.' Mr. Silliman has spoken well."

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A Notable Giver's Advice

Outlook: "A few gentlemen gathered at a remarkable dinner when Dr. Daniel K. Pearsons, whom Mr. Carnegie has called 'the prince of givers,' celebrated his ninety-first birthday and retired from his active career. His gifts to colleges, hospitals, churches and missionary boards have exceeded in amount seven million dollars; and, after having properly provided for all who have legitimate claims upon him, he has so arranged matters that he will die poor. Thirty or forty colleges and other institutions in different States which have been recipients of his bounty were represented at the dinner. At its close Dr. Pearsons distributed checks among several colleges amounting to $200,000, and then drew his last check for $100,000 to the order of the American Board of Foreign Missions, and made his valedictory in a few words, which deserve permanent record as the expression of a great donor inspired and guided in his career by a woman who has kept steadily out of the way of publicity:

> 'As I look back over the last twenty-two years, I realize that none of my gifts would have been possible without my wife. It was she who taught me how to make the money and imbued me with the spirit of philanthropy. To her I owe everything, and my advice would be to every young man who wants to start on the road to fortune and wealth, to marry.'

Among the benefactors of American colleges probably no man has stimulated more effort or done more to awaken individual interest through his gifts of money than Dr. Pearsons."

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Called to New Service

Rev. Martin S. Bryant, who has rendered efficient service as secretary of student work in the Forward Movement, has accepted a hearty call to the First Baptist Church of Belvidere, Illinois.

WOMEN'S WORK IN MISSIONS

Annual Meetings of the Woman's Foreign Societies

The Society of the East

THE fortieth anniversary of the Woman's Baptist Foreign Missionary Society was celebrated April 19–21 in Boston, the place of its organization, with large attendance and deep interest. Ford Hall furnished excellent facilities for the day sessions and committees, and the Mission Rooms in the building kept open house, as did the office of MISSIONS. The forty years' record since that initial gathering in Clarendon Street Church, April 3, 1871, forms a notable chapter of missionary history.

First came a workers' conference on Wednesday afternoon, followed by a general reception in the First Baptist Church in the evening, with many returned missionaries participating.

At Thursday morning session, the president, Mrs. M. Grant Edmands, in her opening address revived memories of the beginnings in 1871 — the day of small things but of earnest purposes and large hopes. She had the pleasure of presenting three of the charter members—Mrs. Alvah Hovey, Miss Adelaide Pierce, and Mrs. Mary O. Loud. The latter, ninety-two years of age, led in a prayer of thanksgiving and praise. The presence of these noble women was like a benediction.

The treasurer's report showed a small deficit, $6,700, but $3,500 of this was brought over from the preceding year, and the total received was the sum of $179,787, the largest ever received, so that instead of being discouraging the facts were found to have much in them to cause rejoicing. The debt comes from the larger work rather than the smaller giving. The reports which followed from Mrs. C. A. Robinson and Miss Harriet S. Ellis of the home department, and Mrs. H. G. Safford of the foreign department, made clear the advance work in the foreign fields and the persistent efforts to cultivate the home base. Mrs. Safford completed during the year her twentieth year of service in her responsible position, suitable recognition of which was made at the time by a special reception and gift of appreciation. Her report inspired the hearers with desire for still greater things. A session of strong influence was closed with addresses by two medical missionaries, Drs. Emilie Brett-hauer of Hanyang, China, and L. Benjamin of Nellore, India, whose stories of hospital experiences revealed the ready access gained

MRS. M. GRANT EDMANDS

to the hearts and homes of the people through the medical help.

In the afternoon a historical sketch of much interest and value was read by Miss Mary A. Greene of Providence. This sketch will be printed, and should be widely d is-

MRS. H. G. SAFFORD

tributed. The pleasant incident followed of having a poem written for the occasion by Dr. Henry F. Colby of Dayton, son of Mrs. Gardner Colby, the first president of the Society, read by her granddaughter, Miss Florence Walworth. Pleasantly suggestive also of the missionary line of continuity was the singing of two solos by Miss Rose Edmands, daughter of the president, who herself was daughter of Mrs. Austin Benton another of the charter members.

Two addresses followed by pioneer missionaries, Misses M. M. Day and Z. A. Bunn, who had learned how to count the hard experiences as joy for the sake of the cause. A memorial service closed the session. Mrs. Herbert C. Clapp spoke in loving tribute and it was felt anew how serious had been the losses sustained in the death of Mrs. Robert Harris and Mrs. Lewis Gurley, vice-presidents; Mrs. C. W. Train, honorary member of the board; Miss Myra Weld of Swatow, China; and Miss Emily Hanna of Moulmein, Burma, a granddaughter of Dr. Judson.

Thursday evening session was planned for a mass meeting, with especial attractions for the young women. The program was a rich one, under the direction of Miss Ellis, home secretary. She presented to the large audience seven young women under appointment as missionaries, who expect to sail in the autumn: Misses Frieda Appel, Lucy Austin, Leslie Dunton, M.D., Margaret Hilliard, Lena Tillman, Daisy Woods and Grace Pennington.

The address of the evening was by Mrs. Henry W. Peabody, who asked "After the Jubilee — What?" and made it apparent that the remarkable campaign which she had so largely planned and helped carry on was only the beginning of a greater work which the women were called to do for missions. Miss Suman, of the campaign group of speakers, also gave an inspiring message concerning the work in the Philippines. The closing Zenana scenes, giving realistic pic-

MRS. CARRIE A. ROBINSON

tures from India, were presented by Mrs. George H. Brock and Mrs. W. L. Ferguson, with the procession of young girls representing Kemendine School. It was a fine session.

Friday morning and afternoon gave opportunity for the annual reports from the States, which were made to assume decidedly novel form under the skillful manipulation of Mrs. H. N. Jones of Philadelphia. She chose the striking title of "An Aviation Meet," and kept the audience guessing with such sub-titles as Missionary Aëronautics,

Aërial Education, Massachusetts Bi-Plane, Jubilee Breeze, Deficit Chill, and Cold Budget Blast. Before she was done, all were ready for the "dropping overboard of the old-time ballast of two cents a week expenditure for gasoline." And it turned out that the proposals made were not at all up in the air, but practical, everyday sense,

MISS HARRIET S. ELLIS

to meet responsibility and opportunity. The present officers were all reëlected, Mrs. Safford for the twenty-first time. The plans for mission study classes were presented by Mrs. Edgar O. Silver. Mrs. M. J. Twomey outlined the Junior work. Mrs. Ferguson of India and Miss Agnes Whitehead of Moulmein showed how the principles of training and education are applied in the foreign fields. Missionary addresses were made also by Mrs. Brock, Miss Julia G. Kraft of Kemendine, and Miss Mary K. Kurtz. The program was very happy in thus giving time at each session for the missionaries to tell of their experiences and work. The climax came when Mrs. Safford presented the seven new missionary recruits, and each told simply why she had consecrated her life to the foreign work. None enjoyed this part of the session more than the twenty or more returned missionaries, as they saw recruits coming. Mrs. Edmands spoke words of encouragement that will not be forgotten, and the consecration prayer by Mrs. Wilber prepared all for these closing words of the President, which finely set forth the spirit that should animate the society:

"Let us go out and carry with us the inspiration of what we have heard. After four successful decades there are some real dangers confronting us. There is the danger that we feel that in this organization and in the strength of these methods lies the success of our work. Let us beware lest we forget the Lord of the Harvest. Our mothers prayed to God and He led them out into large service. Let us not forget that only by prayer and close communion with Him can real success come.

"Then there is the danger that we in our zeal for our work may forget that we are a part of the great Baptist denomination and feel that we have discharged our duty when we have contributed to the Woman's Society. When we hear how inseparable our work on the field is from that of the American Baptist Foreign Mission Society we should feel just as strong a sense of duty and loyalty to the larger work.

"When we sometimes feel that in joining with the great denominational interests there is grave danger of real loss to our own work and are inclined to cry, 'Why not let us alone and leave us to carry on our own work?' let us remember that we are Baptists and not shrink from our share of the burden and responsibility. Let us pray and labor more abundantly that there shall be no permanent loss, and remember that patience and perseverance and prayer will tend to build up the best interests of the kingdom of God and of His Christ."

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The Society of the West

Forty years ago, in Chicago, the Woman's Foreign Mission Society of the West was organized, with Mrs. Robert Harris as its first president. The fortieth anniversary was celebrated in Indianapolis April 11–13, in the First Church, which has one of the finest houses of worship in the country. Indianapolis entertained the Society thirty-three years ago, the first time it left Chicago for its annual meeting. The attendance was excellent, the program varied and interesting throughout. The one cloud was the

report of a $20,000 deficit, but as in the case of the Eastern Society this was in spite of the fact that the receipts were the largest in the Society's history. In both cases the demands of the work had led to a budget larger than the women were able to meet. The treasurer, Mrs. Kempster B. Miller,

MRS. ANDREW MACLEISH

reported that eagerness to enter on new lines of work, and an unusually extensive and expensive cultivation of the home field would explain the deficit, while the cultivation would be sure to bring in returns. The debt was also offset in part by property which the Society has for sale in Osaka, Japan, from which $8,000 to $10,000 should be realized. It was noticeable that the spirit of the meeting was optimistic and buoyant, and that there was no thought of discouragement. A little harder work and more of it to raise the income needed seemed to be the feeling.

The fortieth turning point was marked by a special session on Wednesday evening, at which there was a realistic feature representing a parlor scene in Chicago just before the Society was organized. The historical sketch, "The Trials and Triumphs of Forty Years," written by Mrs. A. M. Bacon, the corresponding secretary for thirty years, was read by Mrs. J. A. Johnson, chairman of the Executive Board. The president, Mrs. Andrew MacLeish, made an address on "Our Daughters of Tomorrow." The session was worthy of the occasion and deeply interested the large audience.

The program included reports from the foreign, home and field secretaries, a devotional service morning and afternoon, a workers' conference, a memorial service for Mrs. Harris, reports from the State secretaries, a missionary exercise by Indianapolis children, the introduction of three missionaries under appointment, Misses Helen Topping, Alice Standard, and Louise Campbell, and addresses by returned missionaries and others. Mrs. Bacon was present and gave a helpful and encouraging charge to the young women who are to sail for Japan and China this fall. Miss Margaret Burton of Chicago spoke on "The Call of the Far East," which she visited in company with her father, Professor Burton.

Missionaries who spoke of their work and the needs of the fields yet untouched were Mrs. John McGuire of Burma, Dr. Margaret Grant of South China, Miss Pearl Page of West China, Miss Inga Patterson of Japan, and Miss Annie Buzzell of Japan. As a whole these addresses made a strong and impressive plea for the foreign work. The field secretary reported an unprecedented arousing of missionary interest throughout the country, and the Women's Jubilee campaign was cited as an illustration. One of the most effective addresses was that of Miss Buzzell of the Ella O. Patrick home in Sendai, who described vividly this girls' school "where wealthy and poor, high and low, work side by side, where every graduate has come to know and serve Jesus Christ, and where even the cook works with Bible and hymn-book open."

The following officers were elected: President, Mrs. Andrew MacLeish; vice-presidents, Mrs. H. Thane Miller, Mrs. I. W. Carpenter, Mrs. J. Q. A. Henry, Mrs. Milton S. Lamoreaux; secretaries: foreign, Miss Mary E. Adkins; field, Miss Ella D. MacLaurin; recording, Mrs. H. T. Crane, Ohio; treasurer, Mrs. Kempster B. Miller, Chicago.

The keynote of the reports and addresses, so far as the home base is concerned, was

the growth in missionary interest and enthusiasm, the increase in the number of mission study classes and circles, and the forward trend. Nine States exceeded their apportionment, and the watchword is still "Forward."

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Woman's American Baptist Home Mission Society

The New England Branch of the Society held its second annual meeting on Wednesday, May 3, in the Warren Avenue Church, Boston, with morning and afternoon sessions, the evening session being omitted in order that delegates and friends might have opportunity to see The World in Boston, the missionary effect of which would supplement that received by the day sessions. These were planned with the idea of inspiration. The presence of Mrs. A. G. Lester, president, and Mrs. Katherine S. Westfall, secretary, from Chicago, added much interest and pleasure, and after the second session a reception to these officers was given in the vestry.

The addresses were made by Rev. J. O. Gould, who knows the frontier by experience and is illustrating the frontier missionary's experiences at the Exposition; by Mrs. Lester, Mrs. L. C. Barnes, and the Editor of MISSIONS, the two speakers last named having immigration as their subject. There was a workers' meeting for discussion, and a Report of the Year's Work by Mrs. N. N. Bishop, who retires from the position of district secretary, which she has filled most acceptably.

Mrs. Bishop reported an increase in contributions in each of the New England States, Maine leading with $1,000 more than last year, Rhode Island giving $600 more, and Massachusetts $600 more. These figures did not include legacies but the giving of circles. The total amount received from the New England district was $42,128. The apportionment was $49,700. For the year opening a revision of the apportionment plan has been made, and the amount suggested for 1911–12 is $37,900.

There has been such a marked increase in interest and efficiency that with the apportionments put upon a much better working basis there is every reason to expect that each State can not only make a gain, but reach its apportionment and even in cases exceed it. "Let us see in the apportionment a responsibility and an opportunity, not a burden." A joint campaign for home missions conducted by the district secretaries of the Home Mission and the Woman's Home Mission societies last autumn gave a decided impetus to the work of the winter.

MRS. A. G. LESTER

Over a hundred cities and towns were visited and more than two hundred addresses were made. Speaking of the need of work among the foreign population, she said one new worker had been added to the three already at work. Miss Olga Stone is stationed at Milford, Mass. There is urgent demand for a missionary among the Poles in Massachusetts. The Society maintains a work for the newly arriving immigrant women, and is doing at the port of Boston an excellent work.

The resolutions expressed regret at Mrs. Bishop's retirement and high appreciation of her service. The meeting was presided

over with her accustomed grace by Mrs. George W. Coleman, chairman of the New England Branch. To the splendid work of the women of New England is due in no small degree the fact that the Woman's Home Society has closed the year with a balance in the treasury.

MRS. GEO. W. COLEMAN

Woman's Work Needed in China

The influence of the wife and mother in our own country is well understood. It appears to be no less powerful in China, in religious matters at least, according to an English Congregational missionary, Rev. J. Sadler of Amoy, who writes: "I have been getting facts about the women of China. You would be profoundly impressed if you could realize how the strength of heathenism is in the women. From earliest years they teach their children concerning demons to be feared, worshiped and served. Through their lack of training they are totally dependent upon fathers, husbands and children for subsistence, and thus lead a slavish life, and do nothing to lessen the appalling poverty. Also, through their lack of training they are given to gambling. They teach their children to be early eager as to inheritance, and thus inspire selfish and quarrelsome ideas leading to division and lifelong conflict. Public spirit is out of the question. The importance of women's work cannot be overestimated. The destiny of the country is largely in their hands." Of course these are generalizations, but there is no doubt as to the large extent of work that only Christian women can do.

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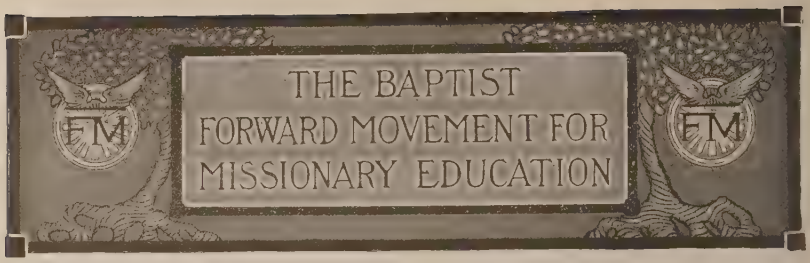
Mrs. Montgomery's Illness

Mrs. Helen Barrett Montgomery, immediately after the extraordinary missionary campaign in which she was a leader, was obliged to undergo a surgical operation, and compelled, therefore, to cancel all engagements made for the summer. Her illness was not caused by the stress of the long campaign, and her friends everywhere will be glad to know that she is on the way to full recovery.

MRS. KATHERINE S. WESTFALL
CORRESPONDING SECRETARY

A Good Work

The Women's Board of Domestic Missions (Reformed Church) has opened a Christian Home for Japanese women in New York City. Wives of Japanese men doing business in the city have given money to furnish the Home. The inmates pay for their room and board themselves, having free use of kitchen and dining-room.



CONDUCTED BY SECRETARY JOHN M. MOORE

A Unified Plan of Missionary Education and Giving in the Local Church

THE Forward Movement platform for the coming year was outlined in last month's MISSIONS. The first plank was a declaration in favor of an effort to unify missionary education in the local church. The demand for such unification is well expressed in a letter that has just come from the pastor of an important church in Ohio, from which we quote:

> "We are trying to work out a thorough system in our church for missionary giving that will co-ordinate all our Societies, and then to develop a system of missionary instruction that will bring the fullest knowledge of missionary facts to the whole church and Bible school."

We are able this month to report progress and to make some very definite suggestions.

In the first place this demand for unification in missionary education is one that is being widely felt in other denominations. At the annual meeting of the Board of Managers of the Young People's Missionary Movement, January, 1910, a resolution was adopted inviting other bodies to join them in the formation of a commission to formulate a plan by which the local church may unify its missionary education and giving. The organizations named were the Annual Conference of Foreign Mission Boards of the United States and Canada, the Home Missions Council, the Laymen's Missionary Movement, and the Young People's Missionary Movement, each to appoint three members of the commission. All four organizations responded favorably, and this commission has issued the following preliminary report:

Important Features of a Unified Plan of Missionary Education and Giving in the Local Church

With a view to securing unity, co-operation, and the fullest efficiency of each church in fulfilling its mission to the world, there should be appointed annually, by the appropriate official body, a Church Missionary Committee, preferably representative of the several departments of the church, with an adequate representation of men, the pastor being *ex officio* a member.

This committee should be charged with developing the multiform missionary interest of the church as a whole, educationally and financially. By the use of literature, correspondence, the stated missionary meetings of the congregation, mission study, systematic instruction in the Sunday school and in other organizations, it should seek to produce *impression*, such as shall find adequate *expression*, in giving of personal service, prayer and money.

The Missionary Committee should arrange for the effective incorporation of the subject of missions in the working plan of the congregation as a whole and also in the young people's society, Sunday school, women's societies, men's organizations, and other regular departments of church work.

The fields and phases of work as conceived by this committee are shown in the following diagrams:

A PLAN FOR THE ORGANIZATION AND WORK OF THE CHURCH MISSIONARY COMMITTEE

FIELDS OF WORK

PHASES OF WORK

At a recent meeting of the general committee of the Baptist Forward Movement for Missionary Education this plan was heartily approved and the secretary was authorized to seek to carry it out in Baptist churches.

Many Baptist churches already have church missionary committees, though it is doubtless true that a large proportion of these have not been organized to represent all departments of the church. Very many of these committees too are primarily or exclusively collecting committees, having little to do with missionary instruction.

The following recommendations are offered:

1. That all existing church missionary committees shall be reorganized or enlarged so as to include representatives from every department of the church. For example, the Sunday school should have its own missionary committee, as should also the young people's society, the Brotherhood, etc. The chairmen of these committees, together with the presidents or some other representatives of the Woman's Society and other organizations of the church, should be members of the church missionary committee.

2. That the work of missionary committees now in existence shall be made to include instructional as well as financial activity, so that this central agency, representing all departments of the church shall plan broadly for all phases of missionary study, giving, prayer and service.

3. That all churches not now having such committees shall create them at once.

4. That the names of chairmen of all church missionary committees shall be reported immediately to the secretary of the Forward Movement, Ford Building, Boston. Their names will then be placed on file to receive printed matter, programs, and such other help as the Missionary Societies are able to provide.

A Manual of suggestions for the missionary committee is soon to be published under the direction, and with the unanimous approval of, the four great missionary agencies named above, and an edition of this will be published by the Forward Movement with such modifications as are necessary to bring it into fullest harmony with our denominational policy and plans. We believe that a long step has been taken in this action, and that as a result we shall be able to reduce to a minimum the present confusion growing out of a multiplicity of unrelated methods and material.

A Heart Touch that Makes us all Akin

THE SPIRIT THAT KEEPS THE WORLD'S LIFE SWEET

THIS is a page that should touch the heart of every reader to finer issues. With a special appeal to Christian mothers, it has in it the "one touch of nature" that "makes the whole world kin" — that is the heart touch. The letter with its disclosure of struggle in preparation for service

BABY HELEN

on the mission field, the consecration poem, and Baby Helen's picture, all go together. Not in many a day has there come to the editor's sanctum a more effective missionary message than that which follows:

EDITOR MISSIONS: A few nights ago I found on the study table a little poem written by Mrs. Gunn for the baby. She has consented to let me have a copy to send to you, and I enclose the same herewith. Use it if *you can to advantage*.

We are student volunteers struggling through school, hence the type of lines you find as you read. We are both through college, and I finish medicine in June. My time is so full that I do not get time to read MISSIONS, but Mrs. Gunn tells me much of its contents during meals and such times.

Sincerely yours,
ROSS E. GUNN.

Am enclosing Baby's picture. If you can use the poem, you may like the picture to go with it. If you care for neither it's all right. Mr. G. thought it might help some other mother, or I would not send it. — MRS. GUNN.

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A Christian Mother's Prayer

Dear Lord Jesus, this wee maid
Is very dear to me;
I fold her closely in my arms
And pray a prayer to Thee.

Dear Lord Jesus, may this face
Be always bright and true;
May Heaven-sent purpose ever shine
From my baby's eyes of blue.

Dear Lord Jesus, may these lips
With power speak Thy love: —
Help some to look beyond this earth
To better things above.

Saviour dear, these dimpled hands
Have all life's work to do:—
May they be filled with loving deeds
And service large and true.

Dear Lord Jesus, life's path lies
Untrod before these feet;
Shall it be smooth or rough or long,
Grant peace and courage meet.

O Saviour dear, I fain would keep
My little maid with me;
But Thou didst give thine all for us,
Shall we do naught for Thee?

In North and South, in Indian lodge,
In lands across the sea,
Are babies just as dear as mine:
Shall they not know of Thee?

Dear Lord Jesus, use my babe
To teach Thy love to them,
That they may know and serve her Lord —
The Babe of Bethlehem.

MRS. ROSS E. GUNN.

The Year's Financial Showing

THE General Apportionment Committee has issued a bulletin giving the financial showing of the societies. It says: The close of the fiscal year, March 31, reveals an unexpected shrinkage of receipts, creating deficits in the following amounts:

American Baptist Foreign Mission Society	$61,453
American Baptist Home Mission Society	25,271
Woman's Baptist Foreign Missionary Society	6,772
Woman's Baptist Foreign Missionary Society of the West	19,517

The American Baptist Publication Society and the Woman's American Baptist Home Mission Society closed the year each with a balance in the treasury.

It has been discovered, however, that these deficits do not mean a falling off in offerings from the churches, since it is true of each of these four societies that their receipts from churches, Sunday schools, young people's societies and woman's circles — that is, from sources on which apportionments are based — were larger than for the preceding year.

The question of appealing for prompt voluntary offerings to make up the deficiency was carefully and prayerfully considered by the Apportionment Committee, which represents all the Societies and the General Convention. The peculiar need of a clean report to the great Convention soon to meet in Philadelphia was apparent; nevertheless the judgment was in favor of stating briefly the situation through the denominational press and resting the case. It seems best to trust spontaneous effort to make temporary provision for these deficits, until larger experience, improved methods and earlier announcement of apportionments, together with an appeal for supplementary offerings from other sources, which may reasonably be expected, shall enable all societies to close the fiscal year without a deficit.

FROM THE FAR LANDS

A SUCCESSFUL CAMPAIGN

The spring campaign has been very successful in Tokyo. In all the churches we have had crowded meetings, and quite a number of inquirers have become regular attendants. — W. WYND, Tokyo, Japan.

AT THE CHAPEL IN HANYANG

The blind organist has daily drawn congregations to the street chapel, enabling the preachers, students and voluntary helpers to preach the gospel to numberless people. This chapel has been well used. Every morning at the call of the chapel bell the servants from our four households, the members of the girls' school (boarding and day), and the boys' day school, the teachers and a few neighbors form a good congregation to worship God. The services at the large chapel have been well attended, mention being made of a large increase of women, who fill the seats allotted to them

and overflow into the men's side. This increased attendance is the result of work done by the Christian women, both native and foreign. — S. G. Adams, Hanyang, Central China.

TOURING BY MISSION BOAT

Our boat has been a success in every way. Where three years ago there was a little village on the bank without a Christian in it, there is one now with twenty-three Christians. We have visited it almost every week during this rainy season, and the one previous. As to the cost of operation, it is less than a *pice* (a sixth of a cent) a mile per passenger for fuel. The chief advantage is that it doubles our touring season, and makes touring in the rains comfortable, pleasant and inexpensive. — J. T. Latta, Thonze, Burma.

A FAIR EXCHANGE

The church book had not been revised for years. We are preparing what we hope will be a true and accurate membership roll. At the rally recently held at Banza Manteke the church members, as their names were called, returned in person the tickets which had previously been given them. They were happily surprised to receive in return a calendar which we had had prepared, giving a cut of the church and the following words in native language, "Good tidings of great joy to all people." These were prized, although many could not know for themselves the real use and message. — John E. Geil, Banza Manteke.

NEWS FROM LOIKAW

The results of the year's work are encouraging. One new church has been formed. There have been thirty-four baptisms. There are calls for teachers in new villages that cannot be met owing to lack of funds. We plan extended evangelistic work this year. One of our own Padaung boys has just completed his course at the Seminary, standing second in a class of thirty-two. I shall keep him in the field a large part of the time as an evangelist. — Truman Johnson, Loikaw, Burma.

PRESENT OPPORTUNITY IN JAPAN

There is apparent an unusual interest on the part of those in the country places not yet evangelized. Wherever we go the people seem already prepared to give us a favorable hearing. It is a good time to press forward in country evangelistic work. — Henry Topping, Morioka, Japan.

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New Assistant Secretary

At a recent meeting the Board of Managers of the American Baptist Foreign Mission Society appointed Rev. Stacy R. Warburton an Assistant Secretary of the Society. Formerly a missionary at Kaying in South China, Mr. Warburton was compelled to return home on account of ill health in his family, and after a brief service in the pastorate came to the Mission Rooms as assistant to Secretary Haggard in the Home Department. Through his service as Assistant Editor and later as Editor of *The Baptist Missionary Magazine*, Mr. Warburton has become well and favorably known both to the missionaries and to the friends of the work at home. Since the merging of the *Missionary Magazine* in Missions Mr. Warburton's work at the Rooms has been chiefly in connection with the preparation of the general literature of the Society and correspondence with candidates for missionary service.

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Death of Rev. C. A. Salquist

On April 26 the West China Mission sustained another severe loss in the death of Rev. Carl Axel Salquist, after a brief attack of typhoid fever. Mr. Salquist early became a professed Christian and dedicated his life to the preaching of the gospel. In 1893 he was graduated from the Divinity School of the University of Chicago, and the same year sailed for Suifu, West China, under the auspices of the Foreign Mission Society. Since that time he has labored untiringly for the advancement of the gospel among the Chinese. Owing to the lack of workers, resulting from ill health and death, Mr. Salquist has had to bear an over-heavy burden of responsibility and work. In 1909 the Theological School at Yachow was opened under his direction. In addition to caring for this school, Mr. Salquist has been for the past year in charge of the evangelistic and educational work of the Yachow station, doing practically everything save the medical

work. He was also the treasurer of the West China Mission. Throughout his years of missionary service he has been faithful, consecrated and conscientious to a rare degree. His death creates a painful gap in the West China mission circle. Missionaries and friends unite in sympathy for Mrs. Salquist, who has steadfastly co-operated with her husband in his arduous duties. Where among the strong young men is the one who will go to fill this vacant place?

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Missionary Personals

Rev. W. L. Wynd of Tokyo, writes of the joy the missionaries and native Christians felt in the cablegram announcing the appropriation of Yen 2100 for the new chapel building for the Shiba church. A day or two after receiving the message, work on the building was started and is now completed. On Saturday, March 18, it was to be opened and an evangelistic campaign at once inaugurated.

Captain Luke W. Bickel, Mrs. Bickel and their daughter Evelyn, left Kobe in April, arriving at the Pacific coast early in May. During Captain Bickel's absence from his work on the Inland Sea, Rev. F. H. Briggs and Mrs. Briggs will have oversight, taking up their residence at the mission station of Himeji. Captain Bickel will have but a brief furlough, as he expects to return to Japan in the fall on account of the government survey of his ship, the *Fukuin Maru*.

Missionaries and friends will be glad to hear good news from Rev. H. W. B. Joorman, of Thayetmyo, Burma, who has been spending some months in Germany seeking relief from a serious disease. He writes that his operation was successful and while there are new complications he is still hopeful. Mr. Joorman and his family will probably sail for America within a few weeks.

Owing to an operation made necessary for one of the children, Mrs. J. B. Money and her two children sailed on March 18 from Rangoon for Glasgow. Mrs. Money expects to return to Burma in the fall with the missionary party.

Mr. Paul Vincent, who is associated with his father, Rev. Ph. Vincent, in the pastorate of the Avenue du Maine Church in Paris, and also in teaching in the Theological Training School recently started, arrived in Boston, April 27. He will attend the meetings of the Baptist World Alliance.

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American Baptist Foreign Mission Society

ADJOURNED ANNUAL MEETING, 1911

The ninety-seventh annual meeting of the American Baptist Foreign Mission Society will be held by adjournment at Philadelphia, Pa., June 13, 1911, at 9.30 A.M., in the Grace Baptist Temple, corner of Broad and Berks Streets. To hear and act upon the report of the Board of Managers, of the Treasurer and of any other officers and committees, and to transact any and all business that may properly come before the annual meeting. To appoint such committees as may be required and to fix the time and place for the annual election of officers, to be held at some succeeding day during the meetings of the Northern Baptist Convention. The Board of Managers recommend that the annual meeting be adjourned from time to time during the days of the annual meeting of the Northern Baptist Convention, for the purpose of transacting any items of business that may properly come before the Society. This annual meeting is called by the Board of Managers in accordance with the provisions of Article VI of the By-laws.

C. A. WALKER,
Recording Secretary.

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Foreign Missionary Record

ARRIVED

Miss Emilie Bretthauer, M.D., from Hanyang, Central China, at Philadelphia, Pa., March 18.

Rev. A. J. Weeks, Mrs. Weeks and family from Tavoy, Burma, at Ferndale, Washington, March 31.

Mrs. Harriet C. Stevens, from Prome, Burma, at New York, April 9.

SAILED

Miss L. A. Benjamin, M.D., from New York, April 22, for South India.

Rev. W. T. Elmore, Mrs. Elmore and child, April 22, from New York, for South India.

BORN

To Dr. C. H. Barlow and Mrs. Barlow of Shaohsing, East China, on January 5, a daughter, Harriet Hawley.

To Rev. J. V. Latimer and Mrs. Latimer of Huchow, East China, on February 13, a daughter, Frances Marion.

To Rev. M. C. Parish and Mrs. Parish of Pegu, Burma, on March 6, a son, Oliver Steven.

FROM THE HOME LANDS

Work Progressing in Mexico

A letter received from Rev. Alejandro Treviño of Monterey, dated May 5, says: "Under the circumstances it seems to me it is my duty to stay with my family and help look after the churches, instead of leaving the country, not knowing what might happen to them in my absence. For these reasons, I fear it will not be possible for me to go to Philadelphia, notwithstanding my fervent desire to be there. I have just returned from an interesting preaching tour. I was in Tampico a week, and preached every night. The interest increased until the house and the street in front were full of people anxious to hear the gospel. There were thirty-five professions of faith. I was only three days in San Luis Potosi. We had good services, and twelve persons presented themselves for baptism. I was a week in the City of Mexico. The services were well attended, and the interest increased every night. There were twenty-two professions of faith. During my stay, I preached also in the missions of Guadaloupe and Mixcoac. In the last place six new believers presented themselves for baptism. So far none of our churches have been seriously affected by the revolution. In all of them they have had and still have the ordinary services."

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A Capable Man Wanted

One of the most valuable aids to our work in Cuba is the Pastors Annual Conference, a school or institute for Christian workers lasting about three weeks. Classes are held every day in church government, practical theology, church history, special treatment of Baptist doctrines, English, sight singing, and methods of Christian work as adapted to the needs and conditions in Cuba. Devotional and consecration meetings are also held for the workers, and the spiritual uplift is very great. The conference was followed by the convention of Sunday schools and young people's societies. Dr. Moseley writes of these gatherings in the highest terms, saying the convention was the best ever held and expressing the hope that a special secretary for young people's and Sunday-school work may be secured for field service in Cuba. A knowledge of Spanish is, of course, desirable, but a capable man could begin without it. A good salary, in addition to expenses, would be paid; and the opportunity to serve the Master is attractive. Such a worker would act also as agent of the Bible Society in the Island.

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A Hungarian Recruit

Our work among the Hungarians and other foreign peoples will be strengthened by the addition to the ranks of missionary

REV. STEPHEN GROSZA, PASTOR

workers of Stephen Grosza, who was recently ordained by a council which met at Homestead, Pa. Mr. Grosza, whose picture we give herewith, was born in Hungary, and speaks German and Hungarian. He was converted when sixteen years of age. He is a graduate of the German Department of the Rochester Theological Seminary, and is settled as pastor of the Hungarian church at Homestead.

CHAPEL AT GURABO, PORTO RICO, DEDICATED MARCH 19, 1911

A Porto Rican Dedication

BY SUPT. A. B. RUDD

WE have dedicated a new meeting-house in Porto Rico, the first for a twelve-month or more. This time it was in Gurabo. Gurabo is a small, attractive town in the Cayey-Caguas district, only an hour's drive from Caguas, where the gospel has long been preached in rented quarters. We have in Gurabo a church organization of eight years' standing, with a present membership of forty-one. A flourishing Sunday school and a good attendance at the regular church service augur well for the future of the work in this town.

March 19 was an interesting date for both the saints and sinners of Gurabo. In the afternoon an interesting temperance program was carried out by the Sunday school in connection with a brief study of the temperance lesson for the day, directed by the missionary in charge, Rev. E. L. Humphrey. Rev. Abelardo Diaz, one of our most capable native preachers, delivered a telling temperance address which greatly impressed the whole school.

The dedication services were held in the evening, when a carefully prepared program was carried out, under the direction of Mr. Humphrey. Rev. John R. Cepero, the newly ordained pastor of the Rio Piedras church, preached an interesting sermon, setting forth the analogies between the material and the spiritual house, after which the writer spoke briefly on "The Claims of Christianity." These two addresses were received with close attention by a large congregation, which overrun the capacity of the house. All of the extra seats placed in the aisles were occupied and numbers stood during the entire service. Not only on this occasion, but also through the series of services running through the week following the dedication, members of the best families of the town attended, some of whom expressed their purpose of identifying themselves with the Baptists.

The Gurabo chapel is a very attractive concrete building, with a seating capacity of some two hundred, with a commodious class-room in the rear, and built on the plan of the Adjuntas chapel, which unfortunately has remained for five years without the rear class-room (a contribution of $800 from some reader of these lines would build this much needed room for Adjuntas). Missionary Humphrey, who built the house, Rev. Galo Montes, the native pastor, and the town of Gurabo are to be congratulated on this most valuable asset to the Lord's cause in this town.

MISSIONARY PASTOR HOWELL, OF WYOMING, READY FOR A VISITATION

A Baptist Traveling Convention

BY ARTHUR LEONARD WADSWORTH

OWING to distance, expense and business interests, it is not possible for every one to go to a convention, but a convention can be brought to every one, and this has been done in Wyoming in large measure. The originator of the idea of a "Baptist Traveling Convention," is Rev. Wilbert R. Howell of Basin, Wyo., pastor-at-large for the "Large Plains" State. He suggested the idea to me and several others last September at the Wyoming Baptist Convention at Thermopolis, and it was heartily approved.

"The Baptist Traveling Convention" became an actuality on February 15, 1911, at Evanston, where the first Convention was held. The itinerary was Evanston, Rock Springs, Laramie, Cheyenne, Wheatland, Casper, Riverton, Lander, Thermopolis, Lucerne, Worland, Manderson, Basin, Greybull, Powell, Sheridan and Gillette, seventeen towns. From Evanston to Gillette necessitated a travel by rail and stage of 1,350 miles. Exactly twenty-three days were consumed, from February 15 to March 9, inclusive. The plan included a two days' convention in each place. At 10 A.M. a missionary prayer meeting; at 2.30 P.M., conferences; 7.30 P.M., a platform meeting, also addresses before high schools.

The participants in the "Traveling Convention" were Rev. Wilbert R. Howell, the originator, who represented state missions; Rev. Charles A. Cook, D.D., of Spokane, Wash., joint secretary for the Yellowstone District, who represented home and foreign missions and Christian stewardship; Rev. F. J. Bradshaw of Kiating, West China, for seventeen years a missionary; Rev. L. A. Garrison, D.D., of Grand Island, Neb., President-elect of Grand Island College, who represented Christian education; Rev. Arthur Leonard Wadsworth, A.M., of South Pasadena, Cal., Field Editor of the *Pacific Baptist*, who represented religious journalism. Each participant was an expert in his department. It proved to be an excellent combination.

During the time of the conventions, 75 separate meetings were held and no less than 120 addresses were delivered. Aside from the high schools, more than 2,000 persons attended the various meetings. Probably 2,500 persons were reached altogether.

"The Baptist Traveling Convention" was a splendid success from every point of view. Some of its characteristics may be mentioned: thorough and wise planning, involving an immense volume of correspondence on Mr. Howell's part; effective team work, all working together harmoniously without a hitch, a jar, a mar, or unpleasant experience, a conspicuous example of the leading of the Holy Spirit in everything; unity of purpose, the advancement

of the kingdom of God on earth; oneness of denominational enterprises, every one of which was presented with some degree of fulness; hearty co-operation on the part of pastors, all advertising the conventions and helping in every possible way; a remarkable spirit of responsiveness on the part of the people; generous and unstinted hospitality to the visiting brethren; the distribution of a vast amount of missionary literature; many subscriptions to the denominational newspaper and to MISSIONS. These are some of the outstanding features. Each convention had its own individuality.

Some interesting incidents may be mentioned. At Rock Springs the Convention organized a new Baptist church with about thirty charter members of sterling worth and staunch Christian character. Rev. F. J. Bradshaw gave the charge to the church. At Manderson, the new Baptist meeting house, just completed under the inspiring leadership of Pastor Evart P. Borden, formerly of Oxford, Pa., was dedicated. The writer preached the dedicatory sermon; Rev. J. M. Jones of Neiber, Wyo., who organized the church, offered the prayer of dedication. Dr. C. A. Cook and Mr. Howell had parts in the interesting service. The meeting house is a gem, in the California bungalow style, ample for all present needs.

At Lander, under the leadership of Dr. Cook, the church raised $36.70 of its budget of $59. It was a fine response to an immediate appeal, and a delightful surprise to all.

The new church at Lucerne, in the Big Horn Basin, with thirty members, organized January 15, 1911, in the Chapel Car "Glad Tidings," by Rev. Arthur Sangston, assisted by Mr. Howell, has already two young men who have decided to study for the ministry, and two young women who are planning to attend the Chicago Training School to fit themselves for missionary work.

At Powell, situated in the Shoshone irrigation project, the convention was held in the new Baptist meeting house, which, though not fully finished, was made ready for use in just twenty-eight days. Ground was broken on February 4, and on March 4 the first service was held. Pastor Charles R. Hench was the leader in this undertaking. The building is 84 x 24 feet. Here the convention had its largest attendance.

At Caspar, Rev. R. R. Hopton, pastor, the convention was held in the new meeting house, dedicated December 18, 1910. This building was erected mainly by Baptist money. Only $49 was contributed by others.

Space fails me to give other interesting incidents of the "Baptist Traveling Convention," which was so great a success that plans are already on foot to repeat it at some future time.

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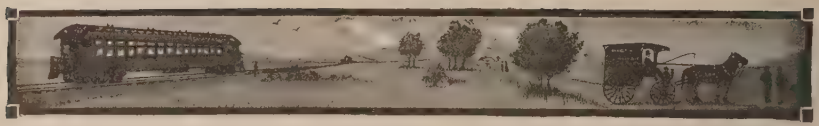
An Appreciation

The shadow of sorrow covers the hearts of all our Indian missionaries because of the home going of Anna M. Deyo, wife of Rev. E. C. Deyo, our faithful missionary among the Comanches. The call to a higher and better life came quickly Sunday evening, April 30. Mrs. Deyo was a woman of culture and refinement, a genial companion, held in great respect by all who knew her. The best missionary qualifications were embodied in her and actualized in her life. Like her Lord she loved the lost and earnestly desired their salvation. In memory I can hear her voice, as in other days, when the invitation was given, saying, "Why will they not come?" I can see her face light with joy as some came seeking the Lord.

Her love like her Master's went forth in sacrifice. For eighteen years, amid hope and discouragements, in strength and weakness, in storm and shine, in victories and defeats, she gave her life to the Lord and her Comanche people. The King can truly say to her, "Inasmuch." She fed the hungry clothed the naked, ministered to the sick and dying, and aided in laying away the dead. And many of these died of most loathsome diseases. She counted not her life dear unto herself. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." She was true to the trust her Lord gave her and faithful to walk in the way He led her. When the King looks at the results of her life, He will say, "Well done, good and faithful servant, enter into the joy of thy Lord." On whom shall her mantle fall, and who shall carry on the noble cause for which she gave her last expression of devotion?—H. H. CLOUSE, Missionary to the Kiowa Indians.



CHAPEL CAR AND COLPORTER

REV GUY C. LAMSON
DISTRICT SECRETARY FOR NEW ENGLAND

A COMMUNITY AWAKENED

At Osage, Minn., there has been a great awakening. Rev. C. L. Kingsbury of the Publication Society and Rev. T. M. Gilpin, County Missionary of the State Convention, held a most interesting meeting. Thirty-two persons confessed Christ, twenty of whom were received for baptism, which means an increase of fifty per cent in the church membership. The whole community has been stirred.

GETTING TO THE PEOPLE

A missionary worker in North Dakota who has been trying to reach the destitute places says: "I am beginning to feel that the only way to prosecute the work in these country districts is to prosecute it — as a work and not as a break in the week of other work. Perhaps some time such conditions may come about and the way may open up for such an effort. I tell you we must not only get to the people with the preaching service, but we must get to the people in the homes to get them to the preaching service. It means practically the work of the colporter wagon, such as our Publication Society is doing so effectively."

WHAT THE BIBLE DOES

The changes wrought by the Bible, introduced by a colporter into a home, are described by E. J. Cross, whose field is in Michigan. He says: "A second visit often reveals the change made by the first one. In February our call was coolly received. The fire was out, the parents were indifferent, if not hostile to spiritual things, and the children neglected. The home was without even a Testament. I gave them a Bible, enrolled them in the home department of the Sunday school, spoke a few words about our Lord and His claims upon them, and took my leave. In a little over a month things have changed. They are now interested in the school, the Bible, and their own condition. Where the father once swore about the Bible and the Sunday school he is now studying the one and anxious to send the children to the other. Similar changes take place in numbers of homes."

PROGRESS IN MICHIGAN

The work at Crump is prospering with a fine opportunity to build a flourishing school, especially when the new church building is completed. A week was spent at Ithaca helping the pastor in special meetings. A mission school has been started in a schoolhouse a few miles distant. The school at Chippewa is growing. The home department has been enlarged and a cradle-roll added. Now they are working for two organized adult classes. This school is doing a fine work, although the church is without a pastor. — E. J. Cross, *Colporter*.

HOMES IN NORTHERN MINNESOTA WHERE THE SUNDAY SCHOOL MISSIONARY RECEIVES WARM WELCOME

SOWING AND REAPING

From Prosser, Wash., Rev. E. R. Hermiston, reports: "We stopped here for a few days and ran right into a revival, and you can't blame us for gathering the harvest. We are fortunate that way, and after the other denominations give up we just come in and reap. It is said one soweth and another reapeth; we seem to sow with one hand and reap with the other. I don't believe our own denomination realizes what a fine evangelistic agency the Chapel Car is. It gives one a chance to go into any field, and it gives prestige. I can get into the schools and shops for meetings, and in fact they want us. The church at Prosser received twenty-five members, and they will receive at least fifteen more, and it will almost double the membership. They gave us $25 for our work, and I helped them to raise their budget.

AMONG THE NEGROES

The Publication Society from the close of the Civil War until now has been actively engaged in helping the Negroes. So much so that the Society has been called by them their university. It has furnished literature to hundreds of their schools, and their ministers with libraries and material for developing their work. It has its representatives throughout the South who are helping to mold their religious life. Quite a number of the leading negro ministers have been trained in the service of the Society. Dr. S. N. Vass is the superintendent of this work. He travels widely, and is in demand for institutes, lectures and teacher training work. He has recently held a successful institute in Kansas City, Mo. His course of lectures is of a high order, covering the Bible comprehensively.

A YEAR'S GIVING

The Minnesota Baptists gave last year to the Foreign Mission Society $12,854, to the Home Mission Society $4,960, and to the Publication Society $2,070. This was an increase for the first two societies over the year preceding.

WHERE THE SUNDAY SCHOOL CONFERENCES ARE HELD

Philadelphia Pointers

Points to Bear in Mind

1. Reserve your accommodations in advance. If not, do not complain if the committee cannot give you what you desire.

2. Get your credentials, but bring them with you and present them at the registration desk as soon as you reach the convention church (Grace Baptist Temple). Do not send credentials on in advance.

3. Credentials to the World Alliance can only be secured from a State Convention Secretary.

4. The only registration fee is that of $2 for the World Alliance. This is to be paid at registration office in convention building upon arrival. There will be no admission to the Alliance meetings except by payment of this fee, not even for officers and the press representatives. Visitors paying the fee will be as comfortably cared for as delegates, as far as accommodations will allow.

5. Railroad tickets at rate of fare and one-half will be on sale only June 10, 12 and 13, again on the 17th and 18th, and the start must be made on the day the ticket is bought. You buy a round trip ticket. See to it in advance that the ticket agent in your place has the tickets.

6. There will be a Baptist World Alliance mass meeting for women on Wednesday, the 21st, at 3 o'clock, with addresses by Mrs. Russell James and Mrs. Kerry of England, and Madame Beklimicheff.

7. Great Laymen's Session Monday morning, June 19. Dr. A. H. Strong will preside. Addresses on "The Awakening of Baptist Laymen to the Interests of the Kingdom" by three representative men—S. J. Moore, Toronto, J. T. Henderson, Virginia, and Secretary Stackhouse.

8. Dinner and supper will be served at convention church. There are also a number of moderate-priced restaurants in the vicinity of the church. Those writing to reserve rooms will please state whether they insist on having a single room or are willing to go two in a room. The committee will make every effort possible to provide the kind of accommodations every person desires, but to do so the applications must be specific.

To Our Baptist Ministers

Philadelphia Baptists desire to make the great conventions which will convene in our city, June 13 to 25, a mighty contribution to our cause. We shall offer to furnish supplies for the churches of all denominations the two Sundays our conventions will be in session.

On Sunday, June 18, we wish to have our strongest men preach morning and evening. On Sunday, June 25, the plan is to have notable English preachers in our pulpits at the morning service and distinguished American preachers at night.

Brethren, bring a couple of your best sermons with you, and when you register, signify your willingness to occupy pulpits to which we may assign you.

GEORGE T. WEBB,
W. QUAY ROSSELLE,
Committee.

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Louisville Boys

An organization of the alumni and students of the Southern Baptist Theological Seminary was formed at Chicago last year. During the meeting of the Northern Baptist Convention, Rev. C. M. Phillips of Lansdowne, Pa., Rev. J. Milnor Wilbur of 1701 Chestnut Street, Philadelphia, Pa., and Rev. P. O. Duncan of LaFayette, Ind., were elected president, vice-president and secretary, respectively. A complete list of the Louisville men within bounds of the Northern Baptist Convention is greatly desired. Let all Louisville men thus located send their names and addresses at once to the secretary for permanent enrollment. Any of the men who expect to attend the Northern Convention in Philadelphia in June should send name and address to the president. If on seeing this notice you will answer at once we shall have the information desired.

C. M. PHILLIPS, *President*,
J. MILNOR WILBUR, *Vice-President*,
P. O. DUNCAN, *Secretary*.

Baptist World Alliance Program

June 19 to 25, 1911

General Topic: Baptists and the World's Life

Monday

3 P.M., Called to order by President **John Clifford,** England. Devotional service — **Edward Judson,** New York.

3.30, 1. Welcome address — **Augustus H. Strong,** New York. 2. Response — President **Clifford.**

7.30, Devotional service. 7.45, Roll-Call of countries — Three minutes each.

Tuesday

9.30, Devotional Service. 9.45, President's address — **John Clifford.** 11, Sufficiency of the Gospel: 1. For the Salvation of the Individual — **Claus Peters,** Germany. 2. For the Salvation of Society — **Shailer Mathews,** Illinois.

7.45, Devotional service. 8 P.M., Vital Experience of God: 1. No Authoritative Creed — **J. Moffatt Logan,** England. 2. Spiritual Interpretation of the Ordinances — **A. T. Robertson,** Kentucky.

Wednesday

9.30, Devotional service. 9.45, The Christianizing of the World: 1. In Non-Christian Lands. (a) The Open Door — **W. Y. Fullerton,** England. (b) Co-operation in Foreign Mission Fields — **R. J. Willingham,** Virginia.

11.30, Alliance sermon — **Thomas Phillips,** England.

7.45, Devotional service — **S. Morein,** Sweden. 8, The Christianizing of the World: 1. In the Home Lands. (a) Influence of Foreign Missions on the Home Field — **J. H. Farmer,** Canada. (b) The Evangelization of the City — **J. E. Roberts,** England. (c) The Evangelization of the Rural Districts — **J. B. Gambrell,** Texas. (d) Evangelization and the Frontier — **Bruce Kinney,** Kansas.

Thursday

9.30, Devotional service — **W. Fetler,** Russia. 9.45, The Christianizing of the World: 2. On the Continent of Europe.

Introductory address — **H. Newton Marshall,** England. Hungary — **A. Udvarnoki,** Budapest. Balkan Provinces — **N. Capek,** Brunn, Moravia. Russia — **V. Pavloff,** Madame **Beklimicheff,** Odessa; **A. J. Vining,** Canada.

Introduction of Russian Exiles — **J. H. Shakespeare,** England.

The Proposed European College — **F. B. Meyer,** England.

7.45, The Christianizing of the World: 3. On the Continent of Europe: Germany — **J. G. Lehmann,** Kassel; Italy — **Domenico Scalera,** Naples; Sweden — **C. E. Benander,** Stockholm; France — **Reuben Saillens,** Paris.

Friday

9.30, Devotional service. 9.45, The Christianizing of the World, Four Special Phases of the Work: (a) Woman's Work — **Mrs. Andrew MacLeish,** Illinois. (b) Medical Missions — **C. E. Wilson,** England. (c) The Negro Work for the Negro — **E. C. Morris,** Arkansas. (d) Laymen and Missions — **A. P. McDiarmid,** Canada. (e) Training the Young in Missionary Endeavor — **George B. Cutten,** Canada.

7.45, Devotional service. 8, The Spirit of Brotherhood. 1. In the Church: (a) Individualism a Basis of Church Organization — **J. H. Rushbrooke,** England. (b) Limits of Individualism in the Church — **R. H. Pitt,** Virginia. 2. In the State: (a) Baptist Polity and Good Citizenship — **Booker T. Washington,** Alabama. (b) Baptist Polity and International Brotherhood — **J. T. Forbes,** Scotland.

Saturday

9.30, Devotional service. 9.45, The Church and Education: 1. Through the Sunday School — **H. T. Musselman.** 2. Through the Family — **F. Goldsmith French,** England. 3. Through Schools, Colleges, Seminaries — **E. M. Poteat,** South Carolina.

7.45, Devotional service. 8, The Church and Industrialism: 1. The Church and the Working Man — **R. S. Gray,** New Zealand. 2. The Church and the Working Woman — **Frank M. Goodchild,** New York. 3. The Church and Social Crises — **Walter Rauschenbusch,** New York.

Sunday

11 A.M., Alliance Sunday: The Lordship of Jesus — **E. Y. Mullins.** (Pulpits of the city will be filled by members of the Alliance. It is proposed that the Baptists of the world shall celebrate this as Alliance Sunday, and discuss the morning theme, "The Lordship of Jesus.")

3.30, Devotional service — **W. J. McKay,** Canada. 3.45, Consecrational service: Speakers — **P. T. Thompson,** England; **M. P. Fikes,** Michigan; **Len G. Broughton,** Georgia.

7.45, Presiding — **John Clifford.** Devotional service — **Henry Alford Porter,** Kentucky. 8.15, Baptists and the Coming of the Kingdom: 1. In Non-Christian Lands — **John Humpstone,** New York. 2. In Europe — **J. W. Ewing,** England. 3. In America — **George W. Truett,** Texas.

Monday

Excursion to Washington City.

The Polyglot Page

WE wish to stimulate a missionary interest in foreign languages. To have an elementary knowledge of Italian, Spanish, German, Swedish, Norwegian and Russian, also modern Greek, will be of practical value to ministers and laymen in reaching helpfully the foreigners who are coming here to learn of us lessons that will either alienate and antagonize, or Americanize and evangelize them. This page will occasionally give simple statements in a foreign language, with the English translation; or verses from the New Testament; now and then a sentence. The young people especially should cultivate acquaintance with some modern language.

ONE OF REV. G. AUBIN'S TRACTS IN FRENCH-ENGLISH. THESE HAVE BEEN TRANSLATED INTO MANY TONGUES AND BEEN THE MEANS OF CONVERTING THOUSANDS. MR. AUBIN IS MISSIONARY PASTOR OF THE FRENCH BAPTIST MISSION IN PROVIDENCE, R.I., CITY AND COMMONWEALTH FOUNDED BY ROGER WILLIAMS.

Prenez Le Bon Train

SI vous voulez aller à Montréal, prenez le bon train, car si vous prenez le train qui va à New York, vous n'arriverez pas à Montréal. Si vous voulez être sauvé, prenez le bon train. La chose est bien simple. Ne cherchez pas le salut là où il ne se trouve pas. Apprenez que les pénitences, le carême, le jeûne, l'eau bénite, l'extrême-onction, les sacrements, la confession à l'oreille des hommes, les bénédictions de l'Eglise, etc., ne peuvent pas sauver une seule âme. Ces trains ne vont pas au ciel. En observant ces choses vous perdez votre temps et vos efforts. Toutes ces choses ne font aucun bien ni à vous ni à Dieu. Mais il y a un train qui va droit au ciel, il y a une chose qui sauve, et cette chose est à la portée de tous. Ecoutez, l'apôtre St. Paul dit dans le Nouveau Testament:

"Car quiconque invoquera le nom du Seigneur sera sauvé." Romains 10:13.

Voilà une chose certaine, voilà le bon train qui vous mènera sûrement au ciel. Ne manquez pas de prendre ce train.

— *G. Aubin.*

Take the Right Train

IF you want to go to Montreal, take the right train, for if you take the New York train you will not reach Montreal. If you want to be saved, take the right train. The directions are very simple. Do not seek salvation where it is not to be found. Learn that penances, lent, fasting, holy water, extreme unction, sacraments, confessions in the ears of men, the blessings of the Church, etc., cannot save a single soul. These trains do not go to heaven. In observing these things you lose your time and your efforts. All these things are of no use to you or to God. But there is a train that goes straight to heaven, there is a thing that saves, and this thing is within the reach of all. Listen, the apostle St. Paul says in the New Testament:

"Whosoever shall call upon the name of the Lord shall be saved." Romans 10:13.

This teaching is certain, this is the right train that will take you safely to heaven. Do not fail to take this train.

— *G. Aubin.*

Philadelphia, Temple Baptist Church, June 13-25 Northern Baptist Convention, General Convention of Baptists of North America and Baptist World Alliance. The Baptist Event of a Generation. Go!

Notes for Readers

The Romance of the English Bible, by John T. Faris, is a neat booklet of sixty-three pages which should be in the hands of every Sunday-school teacher and every parent. It is full of pith; just the book to give a young man or woman not interested in the Bible; and the book for church members in general, who need a Bible stimulant and a deeper appreciation of the influence of our English Bible upon the world's life. A better twenty-five cent investment cannot be made. (Pilgrim Press.)

Dr. Addison Moore, teacher of the Rockefeller Bible Class at the Fifth Avenue Church in New York, has a happy faculty of saying things in an effective way, and the things that influence and help men to live and love truth. Two little volumes of his class addresses, *The Heir of the Ages* and *Hindrances to Happiness*, have been published, and are finding a deservedly wide circulation in England as well as this country. Note the headings of these addresses on Hindrances, Ignorance, Impatience, Improvidence, Debt, Poverty, Pessimism, Lying, Worry, and Selfishness. The treatment is fresh and invigorating, and leaders of men's classes would do well to reproduce the addresses, or see to it that the members get the little books, which are packed with suggestiveness, and charmingly printed and bound. (Hodder & Stoughton. George H. Doran Co., New York. 50 cents.)

The Pastor's Handbook with Communion Helps, prepared by Rev. O. E. Mallory of Worcester, differs from others chiefly in the helps, or sermon briefs and outlines which he has given with view to making the communion a special service rather than a supplement to the regular Sunday morning service. Much is to be said in favor of a distinctive communion service. The book will be serviceable to pastors generally. (Publication Society. 75 cts.)

Missions in the Magazines

Good material on India is found in the current magazines. In *Scribner's* Price Collier continues his series. In "His Highness the Maharaja" he considers the British attitude toward the natives and the natives' attitude toward the British. "Progress might be faster if the British were more sympathetic, more trusting," is the beginning and end of the many conversations he has had with educated Indians. He takes us to visit two Maharajas, the one of the new type, the other of the old, both widely different in sympathies and outlook. Mr. Collier appreciates the Indian standpoint and scores more than a little in a side trip to America, where we get an American viewpoint too common, alas, for the good of missions. In the *Fortnightly Review* for April appears a long and helpful article upon "British Democracy and Indian Government," and in the *Imperial and Asiatic Quarterly Review* is printed a stirring plea for justice, entitled "Race and Color Prejudice," dealing principally with India. In the *Atlantic Monthly* a fascinating poem by Ameen Rihani, entitled "The Song of Siva," voices the haunting call of the East.

In "The Industrial Future of China," Professor Edward A. Ross continues his Trade of the World Papers appearing in the *Century*. "Jealousy of the foreigner, dearth of capital, ignorant labor, official 'squeeze,' graft, nepotism, lack of experts and inefficient management" delay its realization. Professor Ross prophesies that

"it will be along in the latter half of this century that the yellow man's economic competition will begin to mold with giant hand the politics of the planet." "Painting the Map," in the *Imperial and Asiatic Quarterly Review* is a well written discussion of the Japanese and Chinese and the English, comparing through them the East and the West. "Already when we look closely and comparatively at the national development of both East and West we see strange things. Japan under the influence of the most autocratic government in the world has begun to think collectively — we westerners under the influence of socialist liberalism are beginning to think more and more individually." The same magazine contains a Japanese monograph on the Ainu, past and present, in which the peculiar traits and customs, religion and environment of these mild aborigines are thoughtfully considered.

The eruption of Mount Taal, still fresh in our memories, has place in *The World Today*, and the *Overland Monthly* for April. The latter contains a brief description of the churches in Manila, mentioning among others those of the Protestant missions at work in that city. The same magazine has an interesting article entitled "The Indians of California Today," which deals especially with the work of the field matrons sent out by the government to teach the Indian settlements to care for the sick, to instruct the women in the various housewifely arts, and to lead the people to a higher conception of the meaning and purpose of life.

Both *Harper's* and *Century* contain descriptions of the Moors by the artist, Sydney Adamson. In the first he sketches with real charm "Rabat the Inaccessible," a Moorish city seldom reached by the traveler. In the second, "An Artist's Vignettes of Tangier," he catches the elusive oriental fascination of the place, its beauty and its danger, and makes the reader long to realize the wonder of the city for himself.

"An Incident in the French Invasion of Egypt in 1798," in *Blackwood's*, is a story which would have made glad the heart of Washington Irving. It is a mixture of bravery, oriental romance and stern tragedy, the fateful history of an unfortunate Berber family told by the single sad survivor.

The same magazine contains "Damascus," by Gertrude Lowthian Bell, a pleasant and enjoyable description of that ancient city. "He who speaks of Damascus touches a many-sided theme. The life of the desert and the life of the city are combined in her heritage; she has played her part bravely through all the ages of recorded history, and her voice is not yet silenced."

The *Fortnightly Review* offers a comprehensive and forceful discussion of the Russian Douma and the Emancipation of the Jews, written by Angelo S. Rappoport.

Harper's contains an interesting travel sketch entitled "Among the Titans of the Patagonian Pampas," and *Blackwood's* in "Palabra Inglesa" also contributes to South American material, giving a picture of the English in a South American setting with the various races dwelling in South America forming a picturesque but treacherous background.

"Foreign Missions and the Man in the Street" in the *National Review* for April is a good, stirring presentation of the mission cause. According to the writer, England's two chief handicaps are ignorance and lack of religious ideals, by which he means the absence of the apprehension of Christianity as a missionary religion.

In the *Atlantic Monthly* is a characteristic Irish settlement story, "The Quality of Mercy." The *Century* continues its Kentucky Mountain Sketches in "The Tender Passion," which depicts convincingly the power of that wonderful emotion to inculcate generosity, cleanliness and other rare and resplendent qualities in the heart of a small and faithless namesake of the great Sir Philip Sydney. *McClure's* contains another of its Syrian immigrant stories. In this one the little Nazilah discovers to her immense satisfaction a magic horse.

In *The World's Work* appears the final installment of the series of articles on the slum. In this number the writer propounds the cure for slum sickness and tells what the application of this cure has already wrought for the suffering and the wretched. The magazine also contains a thoughtful and comprehensive discussion of "The Urgent Immigration Problem," by Jeremiah W. Jenks, Professor in Cornell University and a member of the United States Immigration Commission.

American Baptist Foreign Mission Society

Financial Statement for twelve months, ending March 31, 1911

Source of Income	Budget for 1910-1911	Receipts for Twelve Months
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	$563,455.00	$396,354.64
Individuals (estimated)	175,000.00	232,104.79
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	194,527.00	196,904.46
Total Budget as approved by Northern Baptist Convention	$932,982.00	$825,363.89
Actual Appropriations	$887,938.47	*Deficit $62,574.58
		Surplus 1909-1910 1,121.13
		Deficit for 1910-1911 $61,453.42

Comparison of Receipts with those of Last Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	*$621,014.34	$396,354.64	$7,445.09	
Individuals		232,104.79		
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	206,742.65	196,904.46		$9,838.19
	$827,756.99	$825,363.89	$7,445.09	$9,838.19

*Previous to 1910 the receipts from individuals were not reported separately from those from churches, young people's societies and Sunday schools. A small amount of specific gifts is included in this figure.

Financial Statement for one month ending April 30, 1911

Source of Income	Budget for 1911-1912	Receipts for One Month	Balance Required by March 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	$515,384.92	$7,946.29	$507,438.63
Individuals (estimated)	230,000.00	785.95	229,214.05
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	178,332.00	1,438.83	176,893.17
Total Budget as approved by Northern Baptist Convention	$923,716.92	$10,171.07	$913,545.85

Comparison of Receipts with those of Last Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$9,293.71	$7,946.29		$1,347.42
Individuals	1,580.50	785.95		794.55
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	3,453.54	1,438.83		2,014.71
	$14,327.75	$10,171.07		$4,156.68

The American Baptist Home Mission Society

Financial Statement for year ending March 31, 1911

Source of Income	Budget 1910-1911	Receipts 1910-1911	More than Budget	Less than Budget
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	$382,276.42	$251,022.61		$131,253.81
Individuals	125,000.00	123,987.79		1,012.21
Legacies, Income, etc.	158,792.00	205,127.06	$46,335.06	
	$666,068.42	$580,137.46		$85,930.96

Comparison of Receipts of year ending March 31, 1910 with those of year ending March 31, 1911

Source of Income	1909-1910	1910-1911	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	$239,370.57	$251,022.61	$11,652.04	
Individuals	140,509.96	123,987.79		$16,522.17
Legacies, Income, etc.	208,092.52	205,127.06		2,965.46
	$587,973.05	$580,137.46		$7,835.59

Financial Statement for month of April, 1911

Source of Income	Receipts April, 1911	Receipts April, 1910	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	$4,052.21	$4,788.34		$736.13
Individuals	777.26	98.00	$679.26	
Legacies, Income, etc.	3,195.16	5,082.03		1,886.87
	$8,024.63	$9,968.37		$1,943.74

American Baptist Publication Society

Financial Statement for twelve months, ending March 31, 1911

Source of Income	Budget for 1910-1911	Receipts for Twelve Months
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$104,189.00	$86,843.52
Individuals (estimated)	10,000.00	28,687.30
Legacies, Income of Funds, Annuity Bonds (estimated)	51,404.00	42,294.01
Total Budget as Approved by Northern Baptist Convention	$165,593.00	$157,824.83

Comparison of Receipts with those of Last Year

Source of Income	1909-1910	1910-1911	Increase	Decrease
Churches, Young People's Societies, Sunday Schools	$94,162.38	$86,843.52	. . . . .	$7,318.86
Individuals	13,005.07	28,687.30	$15,682.23	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	35,783.71	42,294.01	6,510.30	. . . . .
	$142,951.16	$157,824.83	$22,192.53	$7,318.86

Financial Statement for one month, ending April 30, 1911

Source of Income	Budget for 1911-1912	Receipts for One Month	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$111,304.25	$3,091.98	$108,212.27
Individuals (estimated)	21,800.00	2,659.33	19,140.67
Legacies, Income of Funds, Annuity Bonds, (estimated)	51,273.88	. . . . .	51,273.88
Total Budget as Approved by Northern Baptist Convention	$184,378.13	$5,751.31	$178,626.82

Comparison of Receipts with those of Last Year First month of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies, Sunday Schools	$2,291.17	$3,091.98	$800.81	. . . . .
Individuals	1,107.73	2,659.33	1,551.60	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	$603.66	. . . . .	. . . . .	$603.66
	$4,002.56	$5,751.31	$2,352.41	$603.66

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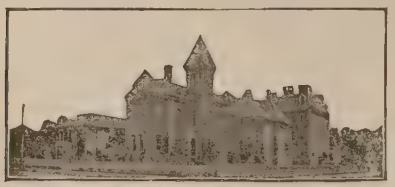

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